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In This Issue

Are We in the Midst of a Jewish Literary Renaissance?
By Isaac Goldberg

Discrimination Against Jews in Employment Is Widespread
By Samuel Tenenbaum

A World University at Jerusalem
By Norman Bentwich

And Other Features

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EDITORIAL COMMENT

The Yiddish Press Celebrates

LAST month the Yiddish press of New York celebrated its fiftieth birthday; it was, in fact, a birthday of the Yiddish press of the United States, for the Yiddish newspaper was born in New York.

Bravely the Yiddish pressmen looked into the future. For them none of the misgivings of those who look sadly at Yiddish as at a dying language in the United States. . . . And when Yiddish dies, what of the Yiddish press? these ask.

But the Yiddish writers could see only hopeful tomorrows. . . . "The Yiddish language has become too much a part and parcel of Jewish life for it ever to decay and die," said Dr. A. Coralnik of the Jewish *Day*.

He scorned suggested Anglo-Jewish dailies as substitutes for Yiddish dailies.

"You cannot have a Jewish daily in English without losing something indefinable, something which I feel to be precious and desirable," said he. "You cannot recreate the Jewish spirit, true Jewish art in English. Jewish ideas, Jewish habits of thinking, Jewish arguments, can only be expressed in Yiddish or in Hebrew. In English it will always smack of translation. . . . Only when the younger generation will lose all interest in Jewish matters—only then will the Jewish language and the Yiddish press, in consequence, die out."

Yiddish is not precisely translatable since it is infrained with folk spirit. Once despised as jargon by ntellectuals, the art of its writers has elevated it to a anguage of literature.

It is some eight hundred years old, but its literature s comparatively new. Its parents were Jews who immirated from Germany to Eastern Europe in the eleventh nd twelfth centuries, bringing along the German that vas spoken in Germany at that time. This German ormed the basis of Yiddish, which is some seventy er cent German, twenty per cent Hebrew, and ten er cent Slavic, which, in the United States, has been isplaced by ten per cent or more of English. The terature of Yiddish was born in the nineteenth century s a medium for spreading modern ideas among the nasses. From humble beginnings it flowered into a terature, a drama, and a powerful press that claimed or itself that, besides being a purveyor of news, it was lso an agency of culture.

The 1932 Revival of An Ancient Lie

IN the year 1144, a boy was found murdered in Norwich, England, and the Jews of that community were accused of the crime.

It was a converted Jew, Theobald of Cambridge, who made the accusation. . . . "The Jews," he said, "kill a Christian every year before Passover as a sacrifice. By lot they select the city in which the killing is to occur."

The community of Norwich arose, killed a number of Jews, drove the remainder out.

The ritual murder libel appeared next in France, 27 years later, at Blois, where the entire Jewish community of forty members was burned at the stake. They perished, crying our timeless assertion of the unity of God.

The lie became immortal, wandered among the nations in every century, through the Dark Ages, through medieval times and even the dazzling light of the modern era has not killed it. It festered among benighted peoples . . . the Russians knew it and the Poles . . . and has lived to find credence in enlightened Germany.

Its 1932 appearance discovers it in three places: In Westphalia, Germany; in Bratislava, Poland; in Aleppo, Syria. In each the story does not vary from that which was related by the monstrous Theobald of Cambridge in the year 1144.

A murder has been committed. Is the murderer not to be found? Well, then, the Jews did it. They require blood for the Passover sacrifice. So the story runs from 1144 to 1932. In twelve years more it will have reached its 800th year.

To Poland and to Syria it is no stranger, but to modern Germany it had been alien. Germany, the enlightened, could look only with contempt on darkest Russia trying Mendel Beilis for blood ritual murder some 25 years ago. But today the Jewry of Westphalia is alarmed by the attempt of the Nazis to twist an obvious crime into ritual murder.

The lying lips of Theobald of Cambridge still speak in the world, and even in the United States (in a New York State village) his falsehood raised its ugly head for a day several years ago. A child had disappeared . . . "The Jews!" it was whispered. . . . The police were questioning Jews when the child reappeared.

To the German Republic

B'NAI B'RITH congratulates the German Republic for offering continuing evidence of the sturdiness of the German character. As we have said in these columns, we could not believe that Germany would follow Hitler, such a commitment was not in the German character.

There were pessimists who said: "Who knows to what end desperation may lead even a people so sturdy?"

It is to the greater credit of the Germans that even their despair could not betray them to elevate to rulership a demagogue who promised them everything. Germany in her adversity stands glamorous before the eyes of the nations.

Not that we are unrealistic enough to believe that Germany has seen the last of Hitler. His evil shadow will fall athwart the German scene as long as the impoverishment of multitudes of Germans continues and as long as the major injustices of the Versailles treaty stand. But against him stands a German government that is no longer weak and uncertain of its authority. Its hand has been strengthened by the suffrages of the people and its will has been reinforced by the will of a nation.

To the Jews the defeat of Hitler and the re-election of Hindenburg must seem another one of those deliverances of which there are so many notable instances in the Jewish story. At the moment of seeming destruction there is intervention and the doom is lifted. Our Haggadah celebrates one such instance, our Megillah another.

As we say in our prayers, "Thou hast been the help of our fathers in time of trouble and art our refuge in all generations."

* * *

A Prophet Passes

BORIS SCHATZ was a rare spirit to whom an ideal was worth more than the material comforts that most men covet. Long ago he possessed those things that are greatly wanted . . . Position, fame and ease of life. . . . Men might ask, "What more need an artist require than to be sculptor to a king?" In the court of Bulgaria Boris Schatz was the royal sculptor.

At the peak of his career he put the coveted things aside. Rather he would serve his people than the king, rather to pursue an ideal than to sit at ease in the shadow of a throne.

He had glorified a king, now he would glorify his own people by creating an art that could be called Jewish, an art of Jews as well as by Jews.

So he journeyed to Palestine and settled there and established the Bezalel school of art and began that laborious struggle that at his death had come to tragic frustration even after no little success. To him came Jewish youth and to each he gave a portion of his spirit, and one he taught to work with marble and another with paints or with gold and bronze.

Boris Schatz saw fulfillment even as he later saw defeat. Many were the artists who went from his school; many were those whom he could call Jewish artists, not because they were Jewish in identity, but because he could discern in their work the Jewish spirit he had imparted.

He dared to dream of perpetuating his school forever and was ambitious for an endowment that woul sustain it after his death. And then fell upon Bezal the disaster that is on all the world, and the scho closed, and Boris Schatz came to America to sell h work for means by which to reopen its doors.

But American Jewry's mind was on the day's brea and had neither means nor heart for pictures. Bor Schatz had been in America almost two years, hopin carrying his works from city to city, dreaming of happy return to Bezalel. He died with the dream i his eyes at Denver last month.

It was a noble dream and the Jewry of the wor owes it to the sainted memory of Boris Schatz to reope his school in order that his flaming spirit may in tim return to its halls.

* * *

A Thing That Still Stands

THE world rocks; institutions fall; things esteeme as permanent are seen to be like the sand; wealt crumbles, but the Jews prepare to celebrate their age less Torah as they have done in all the times at thi season.

The modern fashion sets Scripture aside . . . "It teaching is too simple for a complex civilization," the say. Men look for complex solutions for comple problems.

The Torah shows the way of justice and brother hood by which these solutions may be reached. It warn against the false gods that have tempted men to such disasters which we have seen in these recent years. T a world that is sickened by hates, suspicions and fears it offers the admonition that the neighbor must be love even as one's self. To the multitude that greed ha brought only to desolation it commands, "Thou shal not covet."

This is our Book and had Jews given to the world no other writing this one would have been enough. I

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is the law of life and that it is a true law is made evident by the suffering its violation inflicts.

Its possession has given to us a high title. We are called The People of the Book. But we do not deserve to be called this if we are merely the indifferent possessors of an antique volume. If we are to be in reality The People of the Book we must make its ethical teaching the way of our lives, we must hold its light aloft for the eyes of a world that searches for light in such a darkness as has never before encompassed the earth in modern times.

* * *

Teaching the Youth of Jewry

IN the Reform communion a child's Jewish education begins at about the age of six. At the age of 13 (in some congregations at 15) he generally feels his Jewish education is at an end.

At that age he is confirmed and tradition calls him a graduate into Jewish life. His parents often feel relieved, for no longer will they be obliged to arise early on Sunday to make him ready for the Sabbath school.

He is supposed thenceforth to be a member in good standing of the Jewish communion, but the fact is that often Jewish religious life knows him no more until he is ready to be married, when he summons the rabbi.

In the meantime, it is to be presumed that, having an active young mind, he has been beset by religious problems. He has questioned Judaism and its institutions and, being without religious guidance, has come to negations. Young manhood finds him saying often that he has no religion. Judaism, he says, is an outworn mode. The religious instruction he received in his boyhood has fallen into the limbo of forgotten things. He summons the rabbi to his wedding in deference to his parents.

Here, then, is a young man upon whom Judaism must depend for help in being perpetuated through the generations. With what zeal will he apply the minds of his children to Judaism, if he applies them at all?

Rather a good job is being done in the Jewish education of young children; but Judaism is not to be perpetuated in hearts and minds from which it is permitted to fall after the age of 13 or 15. Especially during the questioning years of the child must Judaism stand on guard to answer him, to explain, to interpret.

So we are happy to see the Union of American Hebrew Congregations and the Central Conference of American Rabbis taking up the Jewish education of the adolescent mind. The texts that are being prepared for the youth just grown out of childhood should attempt to answer his doubts and his questionings.

* * *

A Father to His Son

A DISTRESSED father writes: "My son thinks of marrying a non-Jewish girl. What ought I say to him to dissuade him from this purpose?"

We would say to him: "Son, there are reasons of history, of sentiment, of religious obligations why a Jew should not marry out of his faith; but, primarily, there is a reason that has to do with his own happiness.

"There are ancient prejudices that are submerged in the hot flame of the courtship, but which themselves begin to burn again in the sober afterthought of marriage. Rapt young Jews say, 'This lovely young woman cannot harbor in her tender heart such a prejudice. In her sweet nature the inherited prejudice has died.'

"But, son, the sad fact is that even in the sweetest nature this prejudice often has been discovered later. Unbidden it has arisen in a moment of thoughtless anger such as it not uncommon in married life; it has come with burning reproach . . . 'Jew!'

"This is invariably a tragic conclusion of romance, for it sets up the timeless wall to stand between the pair. Only of the most enlightened spirit may it be said, 'It is incapable of prejudice.'

"And beyond his personal happiness there are certain obligations that compel a Jew to marry within his own house. Is not this faith of yours worth perpetuating? Multitudes have loved it as a good way of life and have died, refusing to barter it for other and safer faiths. To marry out of the faith is generally to pass out of it; for it is seldom perpetuated in the children of such a union.

"So in many instances intermarriage is seen as a betrayal of all who perished to save the faith."

Thus we should speak to the young man; but, alas! too often youth follows the light of his own flame.

* * *

Our Jewish Names

IF the forefathers (after whom Jewish children are supposed to be named) were to return to the earth they would be astounded, if not shocked, to discover what had become of their honored names.

Let us fancy that one Bezalel came back to see the grandchild that, in accordance with custom, should be carrying on his good name.

He would probably discover to his dismay that the grandchild is called Carnegie . . . Carnegie Levine.

"Carnegie? Carnegie?" he would muse. "How did he become Carnegie?"

"He was named after you, grandpa," he would be answered. "You see, your name is Bezalel. And who was Bezalel? Bezalel was the man who worked with metals in the Bible. And so we just translated Bezalel into Carnegie, who is also an ironmaster. In this way your name is perpetuated."

In such ways the names of Jews are derived, and Moses becomes Montgomery, and Gamaliel is immortalized in a grandson whose name is Grant, and a mother in Israel who was Rebecca is Betty Jane in posterity.

These derivations are not mere affectations, but represent the Jew's effort to adjust himself to his environment. By some, such adjustment is called assimilation. Nor is this rather grotesque evolution of Jewish names an American or even modern manifestation.

In the London *Jewish Chronicle*, A. D. Papperovitch shows Jews conforming their names to current styles even in antiquity. Mordecai, he tells us, derives from the Babylonian god Marduk. In France, of old, many Hebrew names were translated into something of their French equivalents. "Chaim" (life) became Vives, or "Vivard" or "Vivelot"; Isaiah often was converted to "Deulesalt."

Sometimes Jews took altogether non-Jewish names which by continuous use among Jews came in time to be regarded as distinctly Jewish names. What among names could be more Jewish than Isidore? When we read of one named Isidore we attach him at once to the house of Israel. But in its origin "Isidore" is far from Jewish, for it is derived from the Greek, meaning "Gift of Isis." Indeed, famous among the Isidores of history are three Spanish bishops who were hateful enemies of Jews.

DISCRIMINATION AGAINST JEW

By SAMUEL TENENBAUM

WHEN I was younger than I am now, I saw Sholem Aleichem's play, "It's Hard to Be a Jew." I remember in what superior fashion I watched the sufferings of my Russian co-religionists. Conditions in America, I smugly thought, were different; here, thank God, there is tolerance. I am older now. I also have gained considerably in knowledge lately. It is hard, I am convinced, for a Jew to be a Jew —even in America and its freest of all cities, New York.

Recently I went to about fifteen, probably more than less, of the leading employment agencies in the business district of Manhattan with this question:

"What discrimination, if any, exists against the Jew, when he tries to get a job?"

The findings resulting from this investigation, I know, are from second-hand sources, but I thought they would be more trustworthy than if I went to the employees directly. The answers the agencies would give me, I figured, would be more honest. The person who is religiously narrow and bigoted is not likely to admit it. This is the so-called tolerant age. Then again the wide sweep that the agencies have of the situation is another point that should be considered. Certainly, the persons to whom I spoke handle more than 60,000 jobs annually. It is their business, week after week, month after month, to locate and to fill jobs. Thousands and thousands of employers confide in them. Hence, I believe that what they say in answer to this question can be taken somewhat authoritatively.

Gross Discrimination Exists

As a result of the information I gathered I am prepared to say that without a doubt the grossest discrimination exists against Jews and that this discrimination is systematic and widespread. Some of the best jobs in the city are closed to Jews. In many instances they cannot get close enough to a prospective employer even to interview him, for the mere acknowledgment of one's race is enough to bar one from a job. In few places does the fact that you are a Jew serve as a recommendation. The Protestant is desired and there is a great deal of competition to obtain his services.

I intend to put down the facts I gathered with all the objectivity and accuracy of my early reportorial training. I shall avoid, much as I am tempted, to use "horrible" and "shocking".

In one downtown agency, a rather likable young man took out at random from a steel filing cabinet twenty cards on which were stated the qualifications demanded by as many employers. *Eighteen* made specific requests for Christians. Jews had a fighting chance for the other two jobs, that is, if in competing with other nationalities they were found better fitted to fill them. At this point it should be stated that there exists a prejudice, although of a lesser nature, against Catholics. Of these twenty vacant jobs five firms made plain that no Catholics were wanted as applicants.

Another agency on Church Avenue took out 44 cards at random and 36 made specific requests for Christians.

Gentiles Favored 5 to 1

I remember distinctly the conversation I had with one young agency executive whose college days were yet very much with him. It was late in the afternoon and there was little doing in the office. He was in a talkative mood.

"Granted," I asked him, "that a Protestant Christian and a Jew were in every way alike — in personality, in appearance, in ability—how much better chance would the Gentile have of getting work?"

"He would have five times as good a chance," was his definite reply.

In other words, four places out of five would not hire the Jew simply because he was a Jew.

"Do you know," he continued, "there are only three banks in the city that will employ Jews? After banks, insurance companies run a close second in not wanting them. Hustling jobs, like agents and salesmen, naturally have no ban attached to them. Firms are only too glad to have workers stay on a job like that."

Incredulous, I asked, "Do you mean to say that a Jewish young man, capable, clean-cut, as cultured a person as you would want to meet, tactful, with the manners and personality of a Princeton graduate, would find it difficult to find a job?"

"Would this imaginary young man have a Jewish name?"

"Yes, of course."

"Well, then, he'd have a hell of a job to find a job."

"What would you advise him to do?"

"Knock on the door of every suit, cloak, and fur house in the city and never stray from those industries after he succeeds in finding employment."

He expressed surprise at my surprise. "Even at college," he said, "the Jews knew they couldn't enter most of the fraternities nor hold any of the desirable posts."

DISCRIMINATION is most general, according to agencies, in the downtown district, the streets in which are located the great financial institutions clustering around Wall Street. The upper part of New York, whose center is 42nd street, discriminates to a lesser extent. In this section, two of the agencies told me they occasionally squeeze in a Jew, even where the policy is not to hire them. From here, too, came the one statement that discrimination does not exist to any great extent.

Public utilities, such as the telephone, telegraph, electric and railroad companies, which receive patronage from all classes of people, are not in the habit of hiring all classes of people, I am told. The policy is to employ Gentiles and occasionally to permit a Jew to slip in. In some departments even this concession is not made.

And here comes the most startling fact: There are quite a number of Jewish firms who refuse to hire Jewish help! This is particularly true of silk houses. When they do employ them, they put them in show places to make the trade, which is almost exclusively Jewish, believe that no such policy exists. A number of prominent Jews whose names are well known in Jewish circles were mentioned. It is a matter of regret to me that I gave my word not to divulge their names.

Jewish Employers Affected, Too

In this connection, many large department stores, owned by Jews, were mentioned as preferring Gentiles, although Jews were hired.

As a kindly lady who specializes in a high class clientele said: "These Jews are so anxious to avoid being called prejudiced by Gentiles that they lean over on the other side and for practical purposes are prejudiced against their own race."

Reasons other than this why the Jew does not hire his own people are the same given by Gentiles, various agencies say. What they are will be stated later.

That the situation is not exaggerated is evidenced by the refusal of several agencies to handle Jewish

EMPLOYMENT IS WIDESPREAD

pplicants. Hanging conspicuously n a wall of an agency on East 42nd t. is the notice: "Only Christians eed fill out applications. We can- ot place any other." The manager, capable and matter-of-fact woman, xplained: "Personally, I have noth- ng against the Jews. You under- and we make our money by locat- ng positions for applicants. We have ound from experience that it is al- ost useless to try to place them. ence, they waste our stationery, ake up our time, and the transac- on, so far as we are concerned, is total loss."

Discrimination Widespread

Positions where discrimination is everest include those of secretary, enographer, bookkeeper, clerk, typ- t, telephone operator, accountant, echnical man, draftsman and the ke. As the position increases in nportance the tendency is for em- loyers to be more tolerant as to race nd creed. When professors, social orkers, educators and organizers ave occasion to hire help they do ot as frequently mention religion, or is it as important to them.

Why should this situation be? n't the Jew as efficient as the Gen- le? Isn't he as good a worker? n't he as conscientious?

For answer I heard nothing but raise. The Jew, agencies agreed, as an efficient worker, an intelli- ent worker. If anything, I learned at he was too conscientious, too ggressive, too persevering.

And strange as it may seem, not a ngle person, in attempting an an- ver mentioned religion, either the ewish religion or any other kind religion. The subject of religion id not seem to enter at all.

But reasons they did give. Many. hey were so numerous that they ouldn't be put under one head. They ffered with each person and with ach employer and they contained any familiar Jew-baiting argu- ents.

"A Jew gets a job," explained the ead of a Church Street agency, "and a short time he knows all about e business. And he soon plans to pen another business in competi- on — with the help of his parents, s family or his friends. There are me firms who wouldn't think of ring a Jewish bookkeeper of either x for fear of having their trade and siness secrets become known and nding their way into the hands of competitor.

"The Jew," he continued, "can't and working for anybody else. He wants to get into business for himself and this makes itself manifest in a certain lack of loyalty and whole-hearted interest in the welfare of his employer."

A universal fault found with the Jew was his aggressiveness. Again and again agencies told me that the Jew is loud, coarse, and forward. Place a Jewish worker in an office and he is seen running all over the place. Jews mix with great ease and before many weeks have passed they are sticking their noses in every-body's business. "The heads of old and established businesses," said a middle-aged woman, the manager of a Fifth Avenue agency, "do not want them in their offices because they turn everything topsy-turvy. It takes just one person, an unmannerly one, of the Jewish persuasion, to make an employer set against the whole race for life."

Several traits in Jewish women were also the subject of much criticism. They overdress and use too much lipstick, it was charged, and this lowers the tone of the whole office. Jewish women, too, are more independent than Gentiles. They will rebel more readily against what they think is an injustice. They are not as much impressed by authority, nor do they obey as implicitly what is told them. It is true, they have a good deal of initiative and efficiency, but they get themselves in a lot of hot water by asking for frequent raises. Gentile girls work, and work, and work — and never think of asking for a raise. Bosses also object to the Jewish girl because she refuses to let anybody take advantage of her.

Jewish holidays constitute another reason for discrimination. How genuine a reason that is, is difficult to say. Several agencies were ready enough to admit that it was only a pretext. At any rate this is the official reason given by the vast majority of employers when they ask an agency to send a Protestant to fill a job.

Try "Balanced" Staffs

Something new was suggested when it was explained that many employers try to strike a "balance", that is, by mixing various nationalities in a certain proportion. This gives the force a cosmopolitan complexion — a sort of American melting pot.

"In this way," pointed out the head of a Broadway employment agency, "the employer is able to take advantage of the initiative of the active and alert Jew and still keep him in his place. The Jew is thus able to contribute his energy, but there are never enough of them to allow him to have major control."

"You know," he added as a side remark, "the Jew has an awful way of taking advantage of privileges. Give him one liberty and he will take another."

"Naw, there's very little prejudice," declared the manager of an agency on East 42nd St. "Seldom do we get a request for a certain religion. We do receive requests for certain types of help. Now you know the Jew has certain characteristics" —here he spread out his manly chest as he puffed on his cigar and began to enumerate some of the alleged objections. "An employer may not want such a type. But prejudice— naw, it doesn't exist."

Woman Describes Prejudice

The writer broached this point of view to the owner of a Fifth Avenue agency, a fine, intelligent woman who placed college girls exclusively, the only Jew I encountered while gathering material. She was most cordial in her reception and was happy to hear that a magazine contemplated printing an article of this kind.

"The worst kind of prejudice exists," she said. "This holiday talk is nonsense. We handle college girls exclusively and as a class they do not observe or at any rate stay away during Jewish holidays, and yet we have the greatest difficulty placing a Jewish girl.

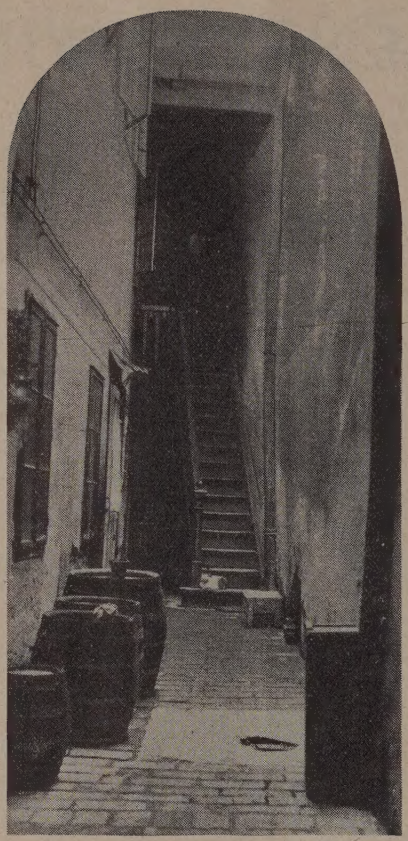
"Do you see that girl, there," she said, pointing to a neatly dressed and attractive woman. "I am personally interested in her. She is a fine, responsible, sensible woman, a graduate of one of our leading universities. About an hour ago I was trying to persuade a Wall Street executive to give her an interview for a position as private secretary. That girl has everything to recommend her. She has experience in her favor and her appearance, as you see for yourself, is excellent. For ten minutes I tried to get this man to give her an interview. He absolutely refused.

"How can you make these beautiful theories about Jewish personal 'traits and characteristics' hold water? Here was an executive refusing to see this girl — simply because she was Jewish. If they object to traits, and not to the Jew, this man ought to have hired her, that is, if she didn't have those 'traits'. When a blanket rule is made not to hire a certain

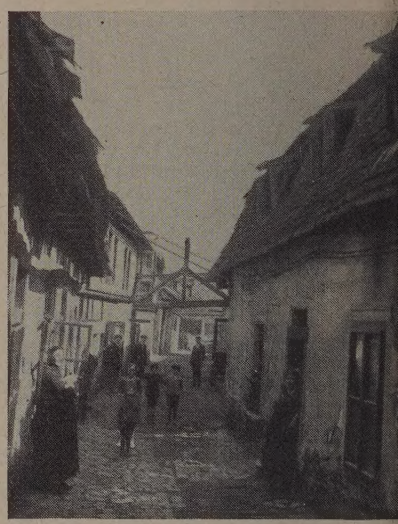
(*Continued on page* 255)

City Ghettoes in Budapest

Synagogue in "Tabaksgasse," Budapest.



A courtyard in the Jewish quarter of Ofen.



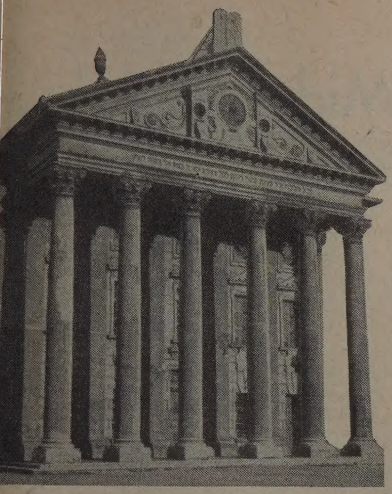
A courtyard in the Jewish quarter of Alt-Ofen.

By DR. A. FURST

DOESN'T it sound like a paradox, city and ghetto? Finding monuments of ancient oppression in a modern center of economic freedom, seeing pulsating life here, tranquil dreaming there; progress on one side, tradition on the other? All this, moreover, in Budapest, the metropolis of Balkanized Hungary; in a city progressive like American cities, absolutely young, entirely new, ultra-modern, proud to be its own sire, a city devoid of all tradition and even opposed to it! And yet it contains not less than three ghettoes! They originated, however, in three epochs, before the law of 1873 created an almost uniform Budapest out of the three towns of Ofen, Alt-Ofen, and Pest. Each one of the Jewish quarters has, in consequence, its distinctive color, its different character—each one belongs to a different age. As the Rabbis say: The sun had not yet set on the one, and already gleamed the day of the other.

High up on the citadel of Ofen there is cool, courtly air. Here lived the kings of the Arpad dynasty in their quiet fortress; here stood the magnificent castle of John Corvinus; against its walls and fortifications surged the waves of the Moslems and of the Imperial troops for centuries. The stronghold housed a Jewish community in its midst. The community has often been driven away like most of its kind; yet always it was called back. Memorial placques put up by the government in different places tell of Judentor, Judengassen, Sambstager Markt, — Jews' Gate, Jews' Lanes, Saturday's Market. In 1360, Louis of Anjou, called the Great, sat on the Hungarian throne. He expelled the Jews forever from their homestead. A synagogue remained deserted; so the victorious church had to seize it. It became the so-called Sigismund Chapel in which the sacred Stephan's Crown and the royal insignia of Hungary are kept to the present day. The Galuth of Ofen, intended for eternity, did not last long. Barely five years had passed before a new Jewish quarter arose, a few hundred paces yonder and leaning against the walls of the castle. History tells us of the splendor of the court of a Jew-prefect; also of a chancellor of state of Jewish origin. During the time of the Turks the community of Ofen was known as the most important link between East and West. Not till the crescent fell from the minarets of the Jewish town in 1683 was it trodden under the feet of the conqueror together with the rest of the inhabitants, to disappear without leaving a trace. One "Megillas Ofen" remained, telling of the wondrous salvation of an eye-witness of the destruction; a list of martyrs of Ofen is in the "Memor Book" of Worms; and,—empty lanes deserted houses! Since then no Jew has lived in this quiet and aristocratic district, which is inhabited by officers of the government, noble aristocrats, and humble bourgeois. But the courts are haunted by the spirit of the ghetto. There they pile up, the houses and rooms in which the new "Familiant" (the man who had secured permission to marry— usually only the eldest son) found shelter after his marriage. Suspension halls and open staircases form the connection between one "Dire" (apartment) and the next. In such narrow quarters throngs had to find space to live. So intimate and yet sad do these places look that were once alive with industry. In the halls the doors to the cellars are open, as if men and women should flee again into the depth of their fortress.

In 1741, Ofen was cleared of the Jews for the third time. Jealousy arising from competition with the



Alt-Ofen Synagogue.

itizens, together with the ill-will of Queen Maria Theresa, brought about he disaster. But the Jews had pro-ided for a new home already three ears before. "Remedy had been reated before the malady." North f the fortress, down at the side of he Danube, where the Romans had nce founded their Aquincum, where he fabulous castle of Attila stood, ifty families had asked for safety nd protection from one countess Zichy, owner of the ground, and had ained it. She also built them their hetto: uniform one-story houses vith long, barren yards; on either ide narrow, dingy, suburban houses. Alt-Ofen was a suburb and has re-nained so to the present day. But erhaps it was just this separation, his aloofness from the turmoil of the ity, that gave the right ground for he origin of a self-contained "Ke-illa" into which Alt-Ofen developed oon. Well-organized community ife; an intimate feeling for mutual dependence; and willingly acknowledged authority of learning and religiosity were characteristic for the hey-day. Once the Archduke Palatine rode through the town on Saturday. It was proclaimed that everybody should bring out his meal for Saturday on Friday already, in order not to violate the day of rest. Since the celebration coincided with the time of mourning (before Tisha B'Ab) it was officially permitted and requested that everybody who shaved throughout the year should do so now, in order that the neglected appearance of the Jews should not give rise to derogatory remarks. The famous head of the congregation, Rabbi Moses Munz, kept especially strict order. Woe to him who offended a member of the administrative board or who acted dishonorably: first he was put into the pillory, then he had to humiliate himself under ban formularies and to pay a church fine. He summoned before his tribunal the first reformer of Hungary, Aaron Chorin, and threatened to cut off his magnificent beard unless he repudiated his doctrine. Soon the first primary school was founded in the community, and that due to Emperor Joseph II "to whom this subject was a most favorite one." When the material circumstances of the members became better, in 1821, the construction of the monumental temple was begun, which once was counted among the outstanding structures of the monarchy, and which is still imposing with its classic solemnity and solidity. In and around the court of the temple terminated all celebrations and processions which passed through the lanes at weddings, children's festivals at Purim, and Chevra entertainments. If there was nothing to be seen in the street, the houses opened their hospitable doors, and there was no lack of merriment. Of course, with all due decorum and all honor! Needless to say the game of cards was taboo except on half holidays. If somebody was out for pleasure and made his way over the Schifferbrucke into Pest, he was liable to be placed under the ban. There, in that babel across the river, people followed their business and their trade. A chronicler of that day says: "Pest was the house of life for the men of Alt-Ofen." On the other hand, the families of Pest chose for decades for their eternal rest, as the place which the Jew calls the "house of life", the cemetery of Alt-Ofen, in which a venerable community, a venerable generation, lies buried.

Another courtyard in the Jewish quarter of Ofen.

IF the slogan of the ghetto of Ofen was culture and politics; if that of Alt-Ofen was religion and nationalism, that of Pest was, from the very beginning, business. The market of Pest was its model. It attracted the Jews from all parts of the country to the capital, where, however, they could remain as transients only until the reign of Joseph II. On the highway to Waitzen, which led past the inner parts of the city, stood a house. Even more, a mammoth complex of buildings, with three enormous yards, houses at right angles, with living quarters, vaults, and storage room without end. People said that it brought its owner a ducat every hour. This house of Baron Orzcy was to become the center as soon as the ghetto was allowed to settle here, the room for all. Here business men met; here, the beginnings of the exchanges of produce,

(*Continued on page* 244)

The Ghetto in Budapest today.

Are We In the Midst of a Jew

IT is becoming increasingly evident that we are in the midst of a movement—perhaps condition would be a better word—that may lead to a sort of Jewish literary renaissance. Jewish authors, of course, there have always been; Jewish publishers for these authors, too. It seemed unquestionable that the Jewish writer should take his products to a Jewish marchant in books. A figure like Israel Zangwill, with a Gentile publisher, was yesterday an exception. Today, it would seem, the Jewish author of a manuscript with specifically Jewish character has begun to find it quite as easy to achieve a Gentile imprint as to be published over a Jewish one.

Who, today, would be set down as the leading publisher of books by Jews? And by leading I mean a publisher who has made a noteworthy success with a writer or writers of outstanding merit, and who has won for such authors a sales sheet that corresponds more than usual to the artistic worth of the manuscripts. Should you name Simon & Schuster, A. A. Knopf, The Jewish Publication Society, the well-known house of Bloch in New York? These have all done valiant work, yet has it been, to name but a single Gentile firm, as striking as the success that Harper's have won with the avowedly Jewish list of Ludwig Lewisohn?

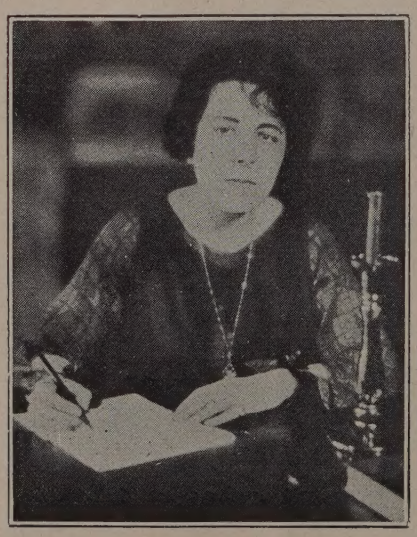
Exact figures are not necessary to this inquiry. The point to keep in mind is not that Jewish firms have neglected Jewish authors, for this is manifestly not so; it is that Gentile publishers should have taken up Jewish authors in a big way. What may be the non-commercial reasons behind this pleasant state of affairs? And this is another way of asking what may be the reasons that have made commercial success possible.

Lewis Browne (left) and Maurice Samuel are two popular Jewish authors whose books on Jewish subjects are known widely by Jews and Gentiles alike.

The way was prepared long ago. One necessary distinction is between the secular and the religious. A book may be most Jewish when it is least self-conscious. It may be, in a very subtle sense, least Jewish when it is, from a very orthodox standpoint, most religious. To clarify matters, let us dismiss from consideration those Jewish authors who concern themselves chiefly with theological matter. The Jewish Publication Society has published many good books. It is to a Jewish publisher, Mr. Knopf, that in appreciable degree we owe the present attractive appearance of book shelves public and private; what is more, do not believe that it is overstating the case to discover, in the fine format of the Knopf-Mencken magazine, *The American Mercury,* and in the unconventional and lively contributions that made its first five years so important in our national culture, the increasingly lively complexion—inside and out—of the contemporary American magazine.

Another important contribution in my opinion, was the foundation work of the *Menorah Journal* and the movement for which it spoke. In the very appearance of the magazine one could see and feel symbolized the increasing self-knowledge and self-respect that it conferred upon the Jew, not solely as a theological entity, but as a national, international, and esthetic selfhood. New Jews—perhaps it would be more truthful to say renewed Jews—were coming on the one hand out of the colleges and on the other out of the revolutionary movements. Already they were a part of world meanings that transcended their Jewishness and that yet were colored by that Jewishness. Choosing names at random, Maurice Samuel may serve as a representative of the first type, and Michael Gold a spokesman of the second.

LOUIS GOLDING



EDNA FERBER

LUDWIG LEWISOHN

These are some of the Jewish writers who have directly contributed to the Jewish literary renaissance. Some of their best works are on distinctly Jewish subjects.

iterary Renaissance? By ISAAC GOLDBERG

The implications of Jewish life had long since cleared the walls of the Ghetto; there was still the intellectual Ghetto to destroy. The new hopes brought by way of the world war and Great Britain to Zionism naturally increased Gentile interest in—if only, in some quarters, hostility to—the Jew. The Russian cataclysm and no less stupendous reorganization made the Jew yet again a figure of world import. The Jewish question, never dead, rose again to new life. Thus it appears that the increased literary and artistic interest had its roots, as was natural, in international history.

Yet again, consider the influence, in a different milieu, of such an institution as Schwartz's Yiddish Art Theater, which at its height attracted much Gentile interest both here and in Europe. It is not easy to estimate the effect upon non-Jews of a single play such as Ansky's "The Dybbuk."

There can be little doubt that Jewish life during this period acquired a new and a more expansive interest among the Jewish creative minds themselves. They seemed suddenly to discover the esthetic values of an intricate culture, now glorious, now humble, that the snobbish among them still try to overlook. From this standpoint the Jewish rebirth was a rebirth of the Jewish creative soul. Here again, Ludwig Lewisohn serves at once as symbol and protagonist.

We have then a state of affairs in which the Jewish self-consciousness and the Gentile consciousness of the Jew were heightened by the historic moment. This was bound to lead to an increased productivity on the part of the Jew and an increased desire on the part of the Gentile to learn more authentically about a question that at the same time has fascinated him and vexed him for centuries. We should not be surprised that such a state of affairs should also have as one of its results a heightening of the Jewish habit of self-criticism. It is not a bad habit. It is a sign of vitality. It is, indeed, a healthy need of the creative spirit.

Anyone who should pretend to speak, in this transitional stage of the publishing business, with authority and over-confidence, would stand revealed as an ass. But when, even in such lean years as these, books by Jews and on Jewish subjects find increasing favor on the lists of Gentile publishers, the circumstance is worthy of more than passing consideration.

A publisher, as publisher, is a business man; he may love high art and knowingly pocket a loss on certain publications because of the pleasure that a good book or a worthy author affords him. Every experienced author knows this side of any responsible publisher. Often the mediocre book of big sales helps to carry the excellent book of small sales, so that we should not be too quick in condemnation of trash that serves such a laudable purpose. Nevertheless, we should err in considering publishers as altruists. They are in business for profit, and if a large list of Jewish books continues to be published, whether by Gentiles or Jews, it is because a public has been discovered for them.

There is a large Lewisohn public, just as there was a large Zangwill public. One could name dozens of Jewish authors who seem to have an established clientele of greater or lesser size: Ben Hecht, Konrad Bercovici, Michael Gold, Maurice Samuel, Jacob Wasserman, the Zweigs, Arnold and Stefan. . . . But there is no need to enumerate. The phenomenon extends from Soviet Russia across Europe, as well as over our United States. You discover it, too, in South America.

Please do not misunderstand me as trying to belittle, by implication, the efforts of Jewish publishers in the direction of finding a public for works of Jewish import. Not at all. They have all done their share. It is more important for a Jewish publisher to print good books than to print Jewish books; it is more important even to the Jewish public, and certainly to the Jewish author, that the essentially esthetic qualities of a work, rather than its racial origin or outlook, be emphasized and be given precedence. If I give more emphasis here to the Gentile publisher it is because he is, as an indi-

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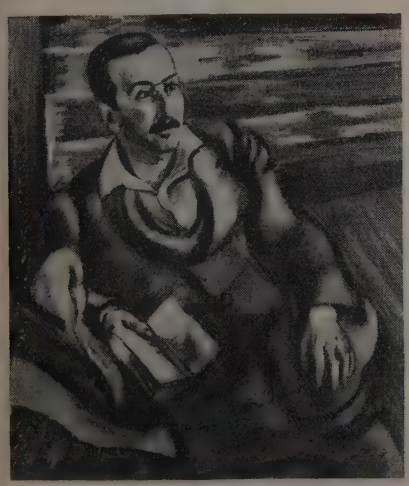


PORTRAIT OF STEFAN ZWEIG

MAXWELL BODENHEIM

IRVING FINEMAN

These Jewish authors, too, are leading figures in the Jewish literary renaissance, although more indirectly, since their best works are on general literary subjects.

"A BRIDGE, AT THE CROSS-ROADS OF THE WORLD, UPON WHICH EAST AND WEST MAY MEET."

A portion of the grounds of the Hebrew University on Mount Scopus, Jerusalem; the Chemistry and Micro-Biology Institute.

A World University at Jerusalem

By NORMAN BENTWICH

DURING the Great War a book appeared in England under the picturesque title of "Janus and Vesta," which put forward an original idea for remedying the evils that threatened and threaten still to destroy Western civilization. The idea was that the spiritual leadership of the world should be assumed by the universities which should be federated together, and be an instrument for international understanding instead of nurseries of national feeling. The writer, Bechara Branford, a Government inspector of schools, estimated, rather fancifully, that there were one thousand universities to be federated; and at the head of the federation he contemplated a world university that should be concerned with the harmonizing of cultures and the research into world questions such as a universal language, a universal currency, a world-law, etc. He went further and chose for the seat of this world-academy, Jerusalem, where the Jews would carry out their function of harmonizing the culture of East and West. For Palestine, as he pointed out, was the geographical meeting place of three continents of the Old World—Europe, Asia, and Africa. Modern anthropology is establishing more and more certainly that Palestine was the hearth of early civilization, and it may well be the hearth of a new world civilization.

It is remarkable that a writer of a very different outlook from Branford, a realist of realists, has recently had a conception of the world function of Jerusalem. In his book "People and Things," Mr. Harold Nicholson says of the pregnant, poignant city, ". . . Here, the nucleus of all that is most valuable in our civilization, here another civilization might arise to blend the achievements of the mind with the achievements of the soul." Jerusalem, which stands at the historical and spiritual crossways facing both East and West, is thus destined to be the nodal point of humanity.

At the time Branford wrote, in 1916, there was not in existence any university at Jerusalem, although the Zionist Organization had already formed a project for the Hebrew University on Mount Scopus. The beginning of fulfilment was given to that project even during the war. Amid the booming of the guns on the Turkish front some ten miles away, the twelve foundation stones of the university were laid on June 24, 1918, by Dr. Weizmann, General Allenby, the Anglican Bishop, and other ecclesiastical dignitaries, and representatives of the Jewish people of Palestine and the Diaspora. As Dr. Weizmann said: "The ceremony marked the determination of the Jews to create during the war itself something that should be the symbol of a better future." Learning was the "Jewish Dreadnought," and in that University the Jewish soul would find a resting place and at last be at peace with itself.

Seven years were to elapse before a further step was taken to give fulfilment to the dream. The Institute of Jewish and Oriental Studies was opened quietly in the winter of 1924, and the Hebrew University of Jerusalem was inaugurated as a whole in April, 1925, on the day of All Fools, amid remarkable enthusiasm, by Lord Balfour. The occasion which brought together representatives of learning and thought from all parts of the world, seemed to mark its destiny in civilization. The British Statesman proclaimed his faith in the mission of the people who should be again a "Light to the Gentiles." "He stood there in the evening of his own days, and spoke of the new day which he saw dawning in the life of a deathless nation." Some words that Cardinal Newman had uttered about his University of Oxford, were wonderfully realized by the foundation of a seat of learning in the city which is the home and the magnet of prophecy: "The spell which this once loyal

ughter of the Church still exercises on the foreign visitor, even now ien its true glory is departed, sug- sts to us how far more majestic and re touching, how brimful of inde- ibable influence would be the pres- ce of a university which was anted within, and not without, usalem, an influence potent as her ith is strong, and wide as her sway world-wide, and growing, not less- ing, by the extent of the space over hich her attraction would be ex- ed."

The University has now been at rk for seven years, and has devel- ed remarkably both as a place of aching and a place of research. It still, indeed, an infant and far m full-grown, and it has not yet veloped many faculties. It is a true iversity already in the sense that draws its teachers and students m all parts of the world but not the sense that it embraces all stu- s and schools. It includes insti- es for the higher study of Hebrew d Oriental knowledge on the one e, and of chemistry, micro-biolo- , mathematics, physics, and botany the other. The scientific institutes al principally with the biology of Near and Middle East; but it is t a local or a national school, ugh the lecturing is given in the brew national language. Nor is it vocational school, training men d women for the professions. "It eady has the profounder character a university," in Professor Ein- in's description, "as a place where universality of the human spirit ds self-expression." In this new nple on the mount knowledge may made a spiritual bond between oples and races. Quoting Einstein ain: "Science and investigation cognize as their aim the truth and thing but the truth. It is natural, erefore, that institutions which ve the interests of science should a factor making for the union of tions and men."

The university is fast becoming the iritual center of the scattered Jew- people. Its students and research rkers come not only from Pales- e but from all parts of the Dias- ra. The vision which Cardinal wman painted eighty years ago, in essay from which we have already oted, of the Catholic University of land, of which he was the founder, amazingly appropriate to the iversity of Jerusalem. It is re- oduced with the single change of word Judaism for Christianity. hither, as to a sacred soil, the home their fathers, and the fountain- ad of their Judaism, students are cking from East, West, and South, m America and Australia and In- a, from Egypt and Asia, with an se and rapidity of locomotion not t discovered, and last though not least, from England, all speaking one tongue, all owning one faith, all eager for one large true wisdom and thence, when their stay is over, going back again to carry peace to men of good will over all the earth." Could words describe better the function of the University on Mount Scopus as the shrine and the resting place of the Jewish spirit?

It is another function of the Jerusalem University, which is already receiving fulfillment, to work out the spiritual affinities of the Jews and the Arabs, and still more pregnantly, to interpret the knowledge of the West to the East. In the Dark and the Middle Ages the Jews, learning from and emulating the Arabs, were the principal carriers of culture between East and West. Today it is their mission to reverse the process, and bring western science and learning to the understanding of the Orient. As Cordova was a spiritual link between the Arab and the Jewish culture in the tenth century, so Jerusalem must be a link between the branches of the Semitic race in the twentieth century. It is by mutual knowledge that the two peoples, which today are politically conscious, perhaps overconscious, of difference, will come to respect each other. And the Arabic Institute of the University must be the nursery of that deeper understanding.

It is one of the chief functions of any university worthy of the name to be a mediator, to bring knowledge and wisdom to bear as reconciling influences upon the problems of the day. The university of Jerusalem has that function in a special degree from the circumstances of its foundation and its situation. One of the outstanding problems of our times is the meeting of the cultures of the West and the East; in other words, how to secure that the sciences of Europe and America shall be constructive and not destructive and dissolving influences in Oriental lands. The Hebrew University of Jerusalem is, in the fine image of its Chancellor which he uttered at the inaugural ceremony of the session of 1931-32, "to be a light house shining out on the sea westwards, and to the desert sands eastwards."

We may look forward to a still larger and more universal vista for the modern temple of learning at Jerusalem after it has realized its first purpose of bringing Jews to a fuller understanding of their own culture and aims and of bringing Jews and Arabs to a fuller understanding of each other's culture. The Jewish genius has shown a remarkable power during the last hundred years of contributing to the mathematical and physical interpretation of the universe; and there seems to be something in those studies that is connected with their spiritual heritage and calls out their creative thought. Planted in their own environment it is to be expected that they will be able to develop their peculiar genius so as to make still greater contributions to the sum of knowledge in these architectonic sciences. If they accomplish this, the University will surely become a lodestar to scholars from all parts of the world, and in a new and special sense a Temple of Science. It will take the place of the Temple of Solomon and Herod in the days of the former Jewish National Home, to which people came up from all countries to worship, Gentiles as well as Jews. It has been well said that science is in our day a constant praise of God. And we may expect that the religion of the coming age will be an expression of the truths revealed by science concerning the universe, in a way to touch the emotions of man and influence his conduct. The Jew should play his part both in discovering and interpreting knowledge. As in the Hellenistic epoch the Jewish philosophers harmonized the scientific and philosophical teaching of the Greeks with the Jewish monotheism and made Judaism for centuries a world religion, so the Hebrew University may stimulate some of its workers to bring into accord the scientific wisdom of our time with the Jewish conception of the Unity of God, and make it a living doctrine for the world. And then it will have merited the title of a University of the World.

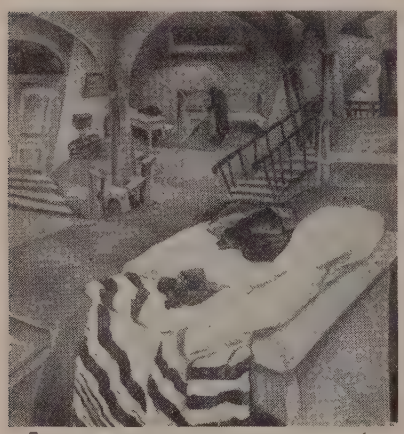
Architect's drawing of the Rosenblum Building, Hebrew University.

The Home: Every Jew's Sanctuary

By FANNY GOLDSTEIN

AMERICA has been called a home-loving nation. The home, like the church and school, has always been recognized as one of the most fundamental of all our human institutions. To insure the most wholesome development of the home, organized educational work is necessary. "Better Homes in America" was established to undertake this educational activity.

"The home," said President Hoover in endorsing Better Homes Week in America, celebrated from April 24 to May 1, "is the concern of all, and everybody should welcome the opportunity to contribute to its welfare."



"My Father's Legacy," an oil painting by Todros Geller.

"Preeminent among the forces making for individual character and soundness in the national life is the home," said Dr. Ray Lyman Wilbur, president of Better Homes in America. "Its influences are strongest during the years of childhood. The habits and ideals acquired and developed under its daily influences chiefly determine the attitudes and interests of adult life. Good homes make good citizens. Sound health, efficiency, and high ideals are their product . . . We have to count on individual homes to do their share if children are to be healthy and grow up well fitted to take their places as men and women in our growing appreciation of beauty. The American home can be raised to higher levels than ever before."

So much for the American home in general, but what of those homes that are Jewish besides?

We have recently been told that there is an alarming disintegration of Jewish family life in America. Our youth is wandering far and wide from the family hearth. Many of these are Jews only by virtue of birth—and even that inconvenient accident they would feign live down to suit their greater convenience at life's successful adjustment. There is little about these people that is racially suggestive. But externals alone mean nothing. Scratch them and they are, in spite of their Christian veneer —the Jew—the question mark of the ages.

Whatever the manifold causes for the failure of the home may be in these times, Jew as well as non-Jew must look the problem squarely in the face and salvage what they can by a greater concentration on home life and the simple home virtues. It is a challenge to all parents, teachers, and social agencies. Many alleged substitutes have been introduced for the plain old-fashioned home life, but these are flat failures. They are in reality only disintegrating factors of the very thing which they aim to preserve. The trend of the times has brought a greater and misleading emphasis on communal life at the expense of the home.

The importance of family life is indisputable. Family life was the precursor of government in any form. It is the very foundation of personality and character building. In primitive days family life was a close organization. It insured a certain solidarity of domestic unity and power that is quite impossible to accomplish in a day when to be at home is to be bored.

Israel was perhaps one of the first peoples in the world to recognize the importance of the home environment in training the individual for the adjustment in life later on. That was long before we ever had the observance of any Better Homes Weeks. This movement consciously recognizes in the idea the indestructable theory that the home rather than the individual is the potent unit of society. Better homes in the last analysis means better individuals and better citizens—better citizens, better nations—better nations, greater tolerance—and, who knows, perhaps—universal brotherhood.

When, centuries ago, Israel wi the destruction of the kingdom la down its arms as a distinct nation, ceased to be a fighting people and b came instead a *praying people.* race cannot endorse the custom prayer without clinging to histor and tradition. It will at the sam time foster and extol the cardin virtues of the man and the hom Hence to the Jew the home has veril been his castle. It has been mor than a castle. It has been his sanct ary. There he ruled supreme as ma ter of his domain. There he, th man, relaxed at his ease. He dran of the fountain of life, the *Torah* There he carried on his learning an

"A Jewish Mother," by the late Boris Schatz.

upheld the traditions of his fathers There she, the woman, the mother was the inspiration. She was th silent partner, the real builder an promotor of the best home influ ences.

Throughout the good and evil day of the Diaspora, Jewish family lif prospered and was governed by th basic Hebraic ideals of purity an sanctity in the home. The openin of the Ghetto gates subjected th Jewish home life to many new an untoward influences. It made it sen sitive to social approval. There cam a variance, a clash of the inner an the outer forces, and removed th

powerful centrifugal power. New hions crept in. Ethics and es- tics became confused, and jeop- lized traditions.

Whatever criticism may or may justly be made of the shortcom- s and inadequacies of the present Jewish home, history has rarely occasion to criticize the Jewish me in the past. Its unity and its ritual quality have been a literary me in prose and poetry, and a ial pattern for other races. The ns of the Covenant" carried on scholars and upheld the Light of Torah. The Daughters of Israel re imbued with holy thinking and ly living. They were simple, sane, trammelled, and free from the ed of sublimating agencies which dernity has forced upon them. e mother in Israel was the center all spiritual endeavor. She hal- ved the home. Of her the Talmud ys, "It is woman alone through om God's blessings are vouch- ed to a house. Her inspiration and r influence are incalculable." The nderful ethical preservation and iritual character of the Jewish me in the past were entirely due the woman.

Grows Less Jewish

Then came an age of transition. oman's sphere enlarged. Her lei- re increased. She ran out of the or of her racial and traditional me to chase the rainbow in the stance. But she lost her way in e strange new lanes of life. In her arch for other things she became poverished and lost the whole- me Jewish ways that had before en made the daughters of Israel the rdy and capable matriarchs of old mothers of men who basked in the flected light and glory of the rah, and who ably but inconspicu- sly contributed to the culture and e civilization of the world. With e age of transition a heretofore un- own quantity and quality of spir- al poverty entered the Jewish me. A new inner conflict of ideas d ideals became apparent. Women's hts introduced discordant nights. at superb elevating something of f-denial gave place to self-indul- nce at the expense of the whole me conservation theory. The imitive bulwark of unity was over- rown. The quiet art of keeping e "home fires burning," that subtle t of crystalizing the spiritual so at it might present the actual was eakened and undermined. The so- l problem of the broken home was ded to life's other burdens. The in- iration of the home had vanished d brought in its wake a flood of venile delinquency and adult mal- justment.

The utter failure of the modern home as a real home is a terrible indictment of our social confusion. All social work and child welfare conferences are too far removed from the actual point of fact and necessity to really meet the need. They are but verbose ammunition which do not hit the target. They are lacking in the important old time centrifugal forces which the home alone has to offer. Conventions are but soporific capsule palliatives. All outer agents are but the grist for human experiences. The real mill for producing real human beings is the real home. Even though the chief protagonists may not always be in harmony with thought or idea, a natural home and a natural family life can never be equalled by any other institution. The best institution presents greater handicaps than one might almost say the worst home—and with it a lack of opportunity for individual self-direction and self-development.

Our modern life presents a sad variance and a conflict between individual ambition and opportunities for indulging those ambitions which our educational, social, and communal modes of living are helping to create. In all walks of life we have intensive competition in educational and cultural endeavor, so that it is practically impossible to be one's self. The home, too, has less to offer than of yore. If the breakdown persists, the home is treading a fatal path towards defeat.

If we are to salvage and to maintain the ideal Jewish home life standards of the past—the old-time family unity, of which we were so justly proud—it is necessary to reinject in a reasonable measure the lost power of the patriarch, and the inspired responsibility of the matriarch—to wipe out the current apathy, not alone with conventions on mutiple subjects and speakers on "How to Hold Our Youth," "Religion in the Home and Synagogue," "Foster Homes for Problem Children," or, yes, even "Suitable Homes for the Aged," etc., etc. All this is in the main lip service only and largely ineffective.

Father Works, Mother Plays

We have two bad capital "B's" to contend with on the social calendar of our parents—"Bridge" and "Business." The father pleads *business*, and the mother plans *bridges*. The result is that the responsibility has gradually shifted from the parent in the home to the shoulders of the school or synagogue. This is taking an unfair advantage of the school or synagogue. This is taking an unfair advantage of the unsuspecting child. It is creating a lack of racial knowledge and traditions, and a lack of pride in the spiritual quality of the home.

Let us not forget that after all those old time less formally educated Jews were splendid in their devotion and staunch in their faith. There is much of example left in their spirit for us to emulate, to better concentrate on home life, in custom and in ceremony. They have left us a rich domestic heritage. New conditions of life will doubtless always present problems of adjustment to the particular time, place, or individual, therefore the work of home improvement can never be finished, but the problem of home making will always be with us. The Jewish pride in home and family falls woefully short if it fails to give due emphasis to the maintenance of those domestic ideals for which Judaism has always stood, and to the creation of better present-day homes.

Homes Important Today

At a time such as this when gloom and depression are apparent everywhere, it becomes the home's duty to sustain the principles of courage and cheer more than ever. Children should be encouraged to stay home and will stay home if our houses are not simply a parking place, but a home in spirit. Life offers no greater joy or privilege than to give the new generation a chance to be Jews, proud of their racial heritage, and taking their part later as spiritually endowed citizens with happy memories of Jewish home life and upbringing.

Faced as we are with myriads of discordant outside forces in our complex social fabric, the task of making the modern Jewish home better than it is is indeed limitless. Let us then at this particular observance of "Better Homes Week in America" take stock of our homes. Let us rekindle the light in our hearths, and revitalize and rededicate ourselves to those principles of home and learning which have lent both power and spirit to Israel throughout the ages.

Let our women especially concentrate on and reconsecrate the home life of the Jews. Let them guide and co-ordinate those forces which will assure a better allegiance to the basic principles inscribed in the "Ethics of the Fathers." Let all the individuals in the modern Jewish home unite their powers and teach our doubting youth the potency of the three great "R's" — "Reverence, Righteousness, and Responsibility." "Then shall your old men continue to dream dreams, and your young men shall see visions, while your daughters shall excel them all."

A CROSS-SECTIO

(Compiled with the

ALFRED A. BENESCH

ALFRED A. BENESCH, of Cleveland, prominent Ben B'rith and former president of District No. 2, has been chosen President of the Cleveland Board of Education, the first Jew to occupy that position in the history of that city. Mr. Benesch's elevation means that the Boards of Education in Ohio's two largest cities are presided over by Jews—both B'nai B'rith—William J. Shroder occupying that position in Cincinnati. Mr. Shroder's predecessor likewise was a Jew and a Ben B'rith—Samuel Ach, now Hamilton County Commissioner.

Mr. Benesch is a director of the Cleveland Jewish Orphan Home and of the Bureau of Jewish Education; a trustee of the National Jewish Hospital, Jewish Welfare Federation, Negro Welfare Federation, Temple Tifereth Israel, and Hebrew Free Loan Association, and president of the Educational League, as well as an honorary life member of the Jewish Social Service Bureau.

* * *

POINTING out that religious groups might in time be discriminated against, Congressman Emanuel Celler, of New York, was the co-signer recently of a minority opinion of a House of Representatives Committee which considered an amendment to the Federal Constitution, excluding aliens in the count for apportionment of representatives.

"The underlying reason of our contention is that the whole population should be used as the basis of apportionment," the minority report read. "If we cut off one class of people, then with equally good reason we can cut off another, and in this manner you gradually come down to those who are only voters. Once you apply the voting standard, you get into all sorts of difficulties. There would be a mad race to widen the circle of voters in each State and break and destroy high standards of voting qualifications.

"Strange as it may seem, the States which have the largest alien population are the States which have the best voting records. Insane persons are included in the numerical count for apportionment; criminals in prison are included. Is it not then barbaric to exclude law-abiding aliens and include the criminal class?

"At one time several States discriminated against certain portions of the population because of religion. Today it would be unthinkable to exclude persons from the reapportionment count on the basis of religion. Yet when you establish a narrow principle, and depart from the theory of the entire population as a basis of the reapportionment count, you may get that result."

* * *

MRS. ARTHUR BRIN of Minneapolis was chosen to succeed Mrs. Joseph E. Friend of New Orleans as national president of the National Council of Jewish Women at the organization's triennial convention in Detroit last month.

A resolution in favor of birth control was unanimously passed during the closing session of the convention. Other resolutions passed called for unemployment legislation; the creation of a Federal Department of Education; the promotion of farm and rural service among Jews; extension of work among junior groups.

Declaring that not for a century has world Jewry been attacked on so many fronts, Dr. I. M. Rubinow, secretary of B'nai B'rith, in one of the principal addresses of the convention, called for co-operation between Jewish national organizations for the purpose of combating discrimination.

* * *

A REMARKABLE improvement in Jewish conditions in strike-torn Harlan, Ky., and surrounding territory, was reported by Dr. Harry Linden before the "Second Divisional Meeting" of the Southeastern Conference, Union of American Hebrew Congregations, held at Pineville, Ky. Kentucky has been included only recently in the work of the Synagogue and School Extension Department of the Union, but already definite progress has been made in furnishing Jewish education in that state.

Mrs. Sternberger

AFTER an af
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National Cou
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twelve yea
Mrs. Estelle
Sternberger h
resigned as e
ecutive sec
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has accepted
post as edit
of a publicati
said to be one of national as well
international interest to Jewi
women everywhere. Details we
not available at press time.

* * *

IF, as some say, only a dozen peo
understand Albert Einstein's t
ory of relativity, a Jewish lad of
is one of them! He is Arthur
Cohen, son of Rabbi Benjamin
Cohen, of Bakersfield, Cal.

Four years ago, at the age of twel
Arthur received a letter from Pr
Einstein acknowledging the youth
grasp of the famous theory. L
month the boy interviewed Einste
on relativity for the Bakersfie
paper.

* * *

HUNDREDS of friends of Reub
Brainin, noted Hebrew writ
gathered at Town Hall, New Yo
City, last month in celebration of h
seventieth birthday. Among tho
who hailed Mr. Brainin's acco
plishments were Dr. J. Kaufma
Israel Matz, Dr. A. Coralnik, Morr
Rothenberg, Dr. N. Turoff, and Ma
rice Samuel. Greetings were r
ceived from Nahum Sokolow, Eli
D. Stone, Nathan Straus, Jr., Dav
Pinski, and many others.

JEWISH CALENDAR

1939

1st Day of Passover	Thurs., Apr. 21
8th Day of Passover	Thurs., Apr. 28
*Rosh Chodesh Iyar	Sat., May 7
Lag B'Omer	Tues., May 24
Rosh Chodesh Sivan	Sun., June 5
Shavuoth	Fri., June 10
	Sat., June 11
*Rosh Chodesh Tammuz	Tues., July 5
Fast of Tammuz	Thurs., July 21
Rosh Chodesh Ab	Weds., Aug. 3
Tisha B'Ab	Thurs., Aug. 11
*Rosh Chodesh Elul	Fri., Sept. 2

NOTE: Holidays begin in the evening preceding the dates designated.

* Rosh Chodesh also observed the previous day.

OF JEWISH LIFE

(-wide Jewish Telegraphic Agency)

A NEW outburst of violent anti-Semitism is reported from Poland. Scores of Jewish stalls in Gorka, near Posen, were looted and their owners attacked by hooligans. What they could not carry off the attackers destroyed, leaving the Jewish traders in a precarious position.

* * *

THE number of Jewish workers in the employ of the Soviet government is today 80 per cent higher than in 1926. The total is 787,000, and Soviet officials believe that they will have no difficulty in bringing the number up to 930,000 by the end of 1933 in accordance with the five year plan. More than 119,000 are located in the district of Moscow, while Leningrad has about 68,000.

* * *

GREETINGS from all parts of the country were sent to David Pinski last month, when the celebrated Yiddish playwright observed his sixtieth birthday. Friends and admirers gathered in New York to honor him. In the course of the evening the first act of a new play by Mr. Pinski was produced. He and Mrs. Pinski sailed the following day for an extended visit to Palestine.

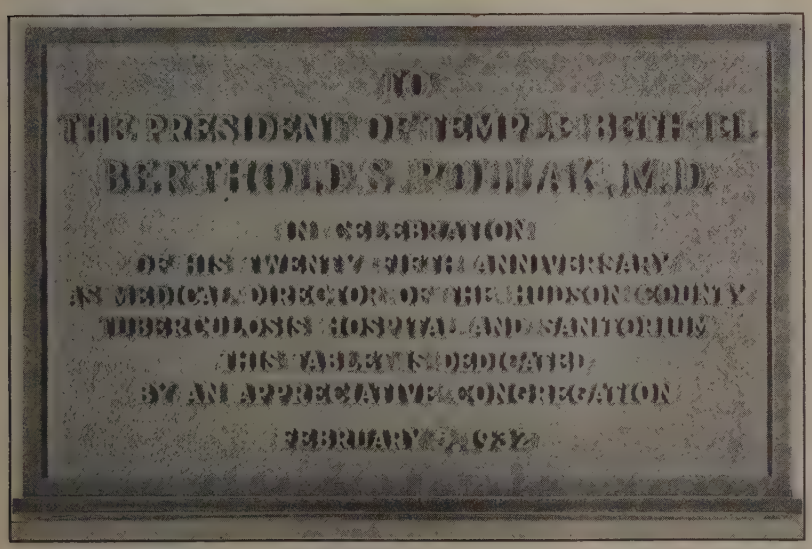
SUFFERING among the Jewish population of Eastern and Central European countries is on the increase, according to a report from Dr. Bernard Kahn, European director of the American Jewish Joint Distribution Committee. Three million Jews in Poland are faced with economic dangers, Mr. Kahn reported; half of them are without work. One hundred thousand of the one million Jews in Roumania are in dire circumstances, and hundreds of thousands of Jews in other nations are in terrible straits.

* * *

MATZOH cost three dollars a pound in parts of Soviet Russia, according to the Moscow "Emes." Where the flour was supplied, the paper stated, a charge of a dollar a pound was made for baking.

* * *

A MEMORIAL TABLET has been unveiled on the front of the house in the Venice ghetto in which Luigi Luzzatti, the great Jewish Italian Prime Minister, was born in 1841. The ceremony was arranged in connection with the fifth anniversary of his death.



TEMPLE BETH-EL, of Jersey City, N. J., honored one of the outstanding members of the Order in the East — Dr. B. S. Pollak — with special testimonial services, on his 25th anniversary as medical director of Hudson County Tuberculosis Hospital and Sanitorium. Dr. Pollak, who is president of Temple Beth-El, is the treasurer of District No. 3, state chairman of the anti-Defamation League, a member of the general committee of his District since 1900, a past president of Hudson Lodge No. 295, and a Ben B'rith since 1896.

A bronze tablet commemorating the event was set up in the Temple. It is reproduced herewith.

Left to right: Rabbi Philip D. Bookstaber; Very Rt. Rev. Philip R. McDeavitt, Catholic Bishop of Harrisburg Diocese; Rev. Wyatt Brown, Episcopal Bishop, Harrisburg Diocese.

AT a recent George Washington Bi-Centennial celebration in Harrisburg, Pa., Rabbi Philip David Bookstaber spoke on "Washington and Freedom." The above picture was taken at the request of the Mayor of Harrisburg, grouping for the first time the three "Bishops" of the city. Rabbi Bookstaber is a past president of District No. 3, B'nai B'rith.

* * *

FOR the first time in the history of Oklahoma City Jewry, the B'nai B'rith District No. 7 convention will be held there this year. It will begin May 8th and last four days. A. D. Engelsman, the general chairman of the convention committee, has appointed a committee of one hundred to receive and adequately handle the convention.

* * *

AN intensive campaign for the Advancement of Judaism was begun in April by the Department of Synagogue and School Extension of the Union of American Hebrew Congregations. The National Federations of Temple Brotherhoods and Sisterhoods are co-operating in this movement. One thousand small unorganized communities, it is stated, will be visited during 1932. In every city where there is a congregation, a brotherhood or sisterhood, an attempt will be made to organize a committee to visit small neighboring communities within a radius of fifty miles for the formation of congregations, brotherhoods, sisterhoods, and religious schools.

Jewish News from Many Lands

By MORRIS GOLDBERG

THE Egyptian government has formed an inter-religious commission whose duty is to draw up new legal statutes defining the rights and privileges of all religious groups throughout the country. The well-known lawyer, Mr. Misrahi, was selected by the government as Jewish delegate on the commission. The leaders of the Jewish community complained that they were not sufficiently represented on the commission and the Minister of Justice agreed to appoint other prominent Jews. At a special session of the Senate, Joseph Cattaui Pacha, president of the Jewish community, was named financial adviser and Chief Rabbi Haim Nahoum Effendi, secretary of foreign affairs to the commission. Both gentlemen are members of the Upper Chamber of the Egyptian Parliament. Mr. Cattaui Pacha was formerly Minister of Finance and of Communications. The Chief Rabbi is an authority on international affairs and acted as adviser to the Turkish delegation at the Peace Conference of Lausanne. He was also appointed Ambassador to Washington, but declined to accept this position and preferred to remain Rabbi to the Jewish community of Constantinople. After a lapse of six months, *L'Aurore,* Egyptian-Jewish weekly paper, has reappeared under the editorship of Jacques Maleh.

* * *

MR. EMILE MOATTI, prominent communal leader and authority on scientific agriculture, died recently in Miliana, French Algeria, aged 51. The deceased was president of the Jewish community of Miliana, chief of the Reserve Artillery, and holder of several military decorations. For many years Mr. Moatti was president and director of all the agricultural organizations and numerous social welfare societies. The funeral was attended by the entire population of Miliana and all business was at a standstill as a token of respect for the deceased. The deceased was accorded a military funeral preceded by the Jewish burial service.

* * *

THE leading Jews of Saloniki have petitioned the Greek government to repeal a clause in the statutes concerning the manner in which Jews have to vote for government representatives. In 1932 a law was passed which demanded that Jews should present themselves at specially placed polls for the casting of their votes. At no time could they go and mingle with other Greek citizens at the general polls. This law was regarded as an insult to the dignity and social rights of all Jewish Greek citizens, and protest after protest has been made to the government without success. At a recent debate in Parliament the Jewish deputies proposed that this law be suppressed, but they were opposed by the President of the Council, Mr. Venizelos, who said, "It is not the Government who established the discrimination. It exists by the mere fact that Jews enjoy minority rights. This method of separating the Jews from Christians at voting time cannot be altered at the next general election, but it may be withdrawn at the election of 1936." At another time Mr. Venizelos replied that he is compelled to keep the status quo for fear of a disturbance between Jews and Christians during election time if they met together at the polls.

* * *

MR. EDOUARD GOMMEZ-VAEZ, vice-president of the Society of Social Welfare and of the Jewish Orphan Asylum, has been elected member of the Government departmental committee to promote moral and financial aid to the inhabitants of Bayonne, Basses-Pyrenees.

* * *

A LARGE number of Jewish writers, who make use of Yiddish and Spanish, met recently in Buenos Aires, and organized themselves into the "Association of Jewish Writers in the Argentine Republic." The purpose of this society is outlined in the following seven rules: 1. To encourage co-operation among Jewish writers of the entire press. 2. To encourage those who write and have something to express. 3. To protect their rights. 4. To publish an official literary journal. 5. To promote all phases of culture. 6. To establish contact with similar associations throughout the country. 7. This organization will not concern itself with any form of politics or religion. It is expected that Albert Gerchunoff, leading Spanish-Jewish author, will be appointed president of the Society.

* * *

L'UNION MAROCAINE is the first Jewish paper to be published in Morocco. The entire Jewish population of the country is about 110,000 and it is strange that hitherto it has never had an official publication. The editor, M. E. Nataf, is general secretary of the Community of Casablanca, and the publisher, Mr. J. Bonan, is lecturer at the Institute of Higher Studies and owner of the *Gazette des Tribunaux du Maroc.* In the first issue Professor William Oualid gives an outline of the history of the Jews in Morocco and the program of the present newspaper, namely to consolidate and protect the interests of Jews, as well as disseminate the principles of Judaism.

* * *

L'ALLIANCE ISRAELITE has just established another school at Mogador, Morocco. The dedication and opening of the institution were sponsored and attended by the French government and the ceremony was conducted by Mr. Gotteland, Director of Public Instruction in Morocco. The entire population of Mogador, Jews and non-Jews, turned out to witness the splendor with which the affair was conducted. Mr. Semach, delegate of the Alliance, described publicly the valuable work which Mr. Gotteland performed in Morocco and stated that it was through his support that the Alliance succeeded in establishing schools in Casablanca, Marrakech, Meknes, Fes, and in other towns. Colonel Crognot also paid a tribute to the educational and social benefits which the Alliance brought to Morocco and averred that without this Jewish activity, Morocco would have remained a land of illiteracy.

* * *

THE death is reported from Berlin of Dr. Heinz Lipmann, famous dramatist, at the age of 35. He was well-known for translating into German Sophocles's *Oedipus,* and as editor of the theatrical journal *Die Szene.*

* * *

THE Lacaze prize, given for special research work on tuberculosis, was presented to Dr. Paul Braun, by the Faculty of Medicine of Paris. His discoveries on the various phases of tubercular disease cover a period of twenty years research.

* * *

DR. JONAS ANDRIES VAN PRAAG was appointed lecturer in Spanish at the Faculty of Letters and Philosophy of the State University of Groningen. Dr. Van Praag was born in Amsterdam in 1895 and received his doctorate for a dissertation on the Spanish comedy during the 17th and 18th centuries. He has already taught the Spanish language and literature at the Universities of Amsterdam and Leiden.

Jewish Students As They Are

By BERNARD HELLER

HE picture of the student, and for that matter youth, prevailing in the minds of people is very fantastic. He is at times depicted as a happy-go-lucky youngster incapable of serious ught, to whom college constitutes a series of athletic events and ces, interspersed now and then a visit to a classroom. That ure is so current that the word legiate" has acquired the connoon of shallow insouciance.

n the other hand the student is letimes glorified and exalted to point that one almost feels that if e is to be a rectification of the ld's material and spiritual ills, s he who will bring about this ling and hallowing. He is deated as a keen and critically-ded person who is bent upon the

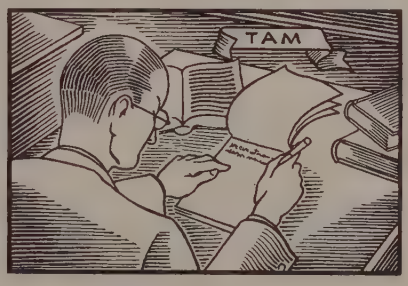
covery of what is true and good beautiful, untethered in this st by any narrowing conventions traditions. The movies usually the purveyors of the former ion while the professional secrees and directors of youth movents conjure up the latter picture. n reality, however, the student is ultiform creature. He is greatly torted when he is put into one nite mould or when he is por-yed by one particular picture.

n considering the types of stuts that are found on a campus, re comes to my mind the Four s of the Haggadah. That section the Haggadah deals, it seems to with this very subject, namely, es of pupils. The Seder in one y, represents an educational enprise. The father is the teacher, l the child is the pupil. The set of the table with its every sym- and ceremony is deliberately nned and arranged so as to use the curiosity of the child. tead of offering the child knowle in a didactic manner, the child stimulated to seek it through inquiries. The part which is assigned to the child, the procedure which is followed, all seem to indicate to me, at least, that our sages were aware of the principle involved in what is today known as the project method of teaching, though they did not propound the theory in a formal pedegogic manner. And not only were the Rabbis good pedegogues but they were also keen observers. Their characterization of the four kinds of sons or pupils find striking analogies in the types of students that one sees on the campus. The sons or pupils which they enumerate are, of course, the Chacham, or wise student; the Rasha, or wicked student; the Tam, or naive student; and the Sheeno Yodea Lishol or the student who can't ask a question. I shall begin with the last first.

The student who cannot or will not ask a question is one who finds himself in the higher institutions of learning primarily because it is the conventional course to follow. He is there not because he appreciates and wants knowledge, but more because his parents have decreed him to attend. To him college is primarily a place where one is afforded an opportunity for pleasant experiences and delightful associations. The fraternity pin that he wears on his vest possesses to him greater value than do ideas in one's head. The men who are heroes in his eyes are not the outstanding teachers and authors on the faculty staff, but rather the coaches, captains, and stars on the gridiron and the gymnasium. This student is jolted out of his usual habit of thought and life only the week or two before his examinations. He then begins to cram. If he manages to get a "C," that is all he wants.

I call this student the "Sheeno Yodea Lishol" type because, though he may sit in a course in astronomy and biology, he is totally unaware of the mystery and majesty that lies in back of the universe and life. He will attend classes on ethics and philosophy but these will not in the slightest degree impress him with the sublime powers and soaring visions that have stirred the souls of men. Whence do they come? Why are they so irrepressible? are questions that are thousands of miles away from him. And not only does he not ask and seek answers to these baffling questions, but he doesn't even concern himself with the more pertinent and the practical questions, "What is the real purpose of an institution of higher learning? What does it propose to give me? How must I correlate its information and its discipline with the tasks and problems which I will have to meet in life later on?" This student is not bothered with such queries. In fact, he is totally oblivious of their existence. College to him is nothing more than a sort of playground or at best a finishing school.

The student that is put in a grade higher than the *Sheeno Yodea Lishol* is the *Tam*. He is the simple, naive (and if you insist on the other translation of the term "Tam," I would say the perfect) student. That student is in college to learn rather than to loaf—it is true. He wishes to become educated and to him college is a place where one acquires



an education. He identifies education with memorization of facts which are doled out to him by instructor and professor—and with information which he gleans from prescribed textbook readings. He is punctilious in his classroom attendance, diligent with his note-taking and scrupulous in his home assignments. His aim is to do well in his studies. His desire is an "A," and his goal a Phi Beta Kappa key. But his striving ends with the obtainment of these scholastic honors. He does not attempt to define objects before him nor probe their implications and significance. He lacks that deep and expanding curiosity which gives birth to wisdom. He possesses knowledge — factual Information—but not understanding. He has failed to grasp the true meaning of education, and its relevance to development of his inner self, or the unfoldment of a sustaining social outlook and philosophy—which he could call his own.

We next come to the Rasha type, the wicked student. He is a person who professes to be a skeptic of cur-

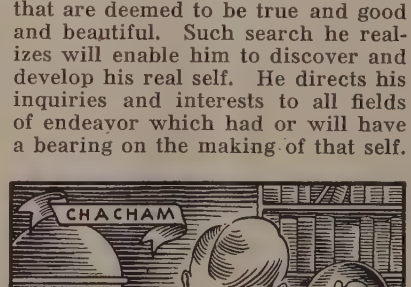
rent beliefs. He does not look upon the campus as a playground nor does he accept the views of tutor and textbook as something ultimate and infallible. He thinks for himself, at least he thinks that he thinks. He does ask questions. He challenges the existing order and scoffs at traditional opinions. He utilizes the factual information which he derives from his courses and prescribed readings to bolster up his affirmations and his attitudes toward the vital problems of the day.

Upon close scrutiny, however, it will be discovered that his thinking is vitiated by certain baneful tendencies. In the first place he is dogmatic. While he inquires and investigates, he does not, in reality, hold his judgment in abeyance. His very inquiries disclose that he is prejudiced. Mark the wording of his questions, "Mo Hoavodo Hazoth Lochem." "What is this work, this slavery, these taboos to you?" He stigmatizes the beliefs and behaviors of the majority before he has thoroughly probed their motive and meaning. It is this type of student that one finds in the ranks of atheism. He will not be content in merely pointing out that the logical proofs for the existence of God are not invulnerable, but he goes further than that and stipulates that His non-existence is certain and irrefutable. His very heterodoxy is to him a sort of orthodoxy. Secondly, in his appraisals of hoary institutions and customs, he is inclined to exaggerate the evils and even to disregard the good which they possess. He is one-sided and even fanatical. Religion to him marks a bloody and vicious episode in the history of mankind. Nationalism is to him something that is blatant and brutal and nothing else. The Rasha type of student has no dreams and Utopias. He is, in reality, nothing more than an iconoclast. Missile-throwing is to him a pastime. If one should ask him why he rebels against certain beliefs or why he refuses to follow certain customs, he will proffer specious phrases which he has picked up from a recent lecture or the latest magazine article. He will tell you that he abstains from associating with his people because he objects to being clannish. He fails to analyze what is really implied by this term and refuses to face the fact that in joining any group or any creed, even that of cosmopolitanism or atheism he necessarily becomes clannish in that his interests become limited and circumscribed. It never dawns upon him that one may join a group and thereby make possible a collective effort towards the realization of an ideal which is universally beneficent. This student

will hold religion in contempt because he deems it to be medieval or incompatible with science. If you ask him, however, to point out to you concretely the objections or inconsistency, you will discover that he is entirely ignorant of what medievalism is nor does he understand what genuine religion and genuine science stand for.

If the Rasha type of a student would be psychoanalyzed one would find that his iconoclasm grows out of an unconscious desire to show off. He is but a grown-up infant who craves recognition. The easiest course to obtain such recognition is to take issue with the accepted beliefs and behavior. By following such a course, he is immediately noticed and thereby saves himself from the stigma of being classified as one of the Babbitts. He attacks the things that the majority believe in not because he has a finer and nobler conception of what ought to be, but merely because it is the smart thing to do.

The Chacham, or wise and sagacious student, comes to college to get an education. An education, he realizes, is more than the acquisition of facts. The latter is to him but a means to a higher end; namely, the enrichment of his mind, the unfolding of his personality. Through the intellectual discipline which college offers he hopes to become acquainted with "the best that has been said and thought in the world." His is a quest for culture and the things that are deemed to be true and good and beautiful. Such search he realizes will enable him to discover and develop his real self. He directs his inquiries and interests to all fields of endeavor which had or will have a bearing on the making of that self.



He acquaints himself with the l and literature, the philosophy a practice, not only of the peoples w are distant to him—but also with t cultural and spiritual heritage of t race from which he is sprung a amidst which he is bound to mo

This type of student not o learns but also thinks—and thi for himself. He is not the gulli and docile creature many imag him to be. He, too, inquires and vestigates ways and views before adopts them as his own. He, t at times protests and rebels. his protests and rebellion grow of the failure of things as they a to approximate the ideal—of w ought to be, which he harbors. It interesting to note that in his qu tion he as well as the Rasha us the second personal pronoun. M its wording, *"Mo Hoeduth veha ukim, vehamishpotim asher isiv adonoi elohenu ethchem?"* "W are the laws and statutes which Lord our God commanded you?" do?

What is salient and significa however, in his characterization the practices and precepts which observes? He doesn't in advan brand them irrational taboos. senses that they have value a meaning to their devotees. His proach and attitude is one of resp and reverence. He calls them la commandments, statutes.

Secondly, the object of his inqui is his genuine devotion to truth. doubts and asks questions not cause he wishes to appear smart because he is eager for knowled He, too, would like to have faith a believe in God but wishes to arri at such conclusions not blindly through the recourse of authori Therefore, though he uses the s ond personal pronoun *"ethchem* "to you," he at the same time us the term "Elohenu," "our God." F he realizes that the religionist less than the humanist strives a works, in his own way, to reali an ideal; namely, the transformati of mankind into a brotherhood a this world into a better and mo beautiful place—which he calls t Kingdom of God.

The first question that presents self to us as Jews is, "What are o prospects of enlisting the membe of these various types of studer into our Cause? Which of the offers us the most fertile field f the cultivation of the cultural a spiritual ideals of Judaism?"

We may expect little or no r sponse from the uninquisitive ty This student either is unwilling refuses to consider questions a problems of a serious nature. If organization like the B'nai B'ri

(*Continued on page* 244)

Psychoanalysis and the Haggadah

By FRED BROWN

THE living wisdom of Hebraic literature lies in its constant amenability to new interpretations. Far from being a presentation of crystallized dogma, it challenges the mental powers of every intelligent person to reason out solutions to contemporary problems. A static literature, intended primarily for spiritual inspiration, is doomed to oblivion if its message is meaningless or unadapted to the needs of a mobile group. The greatness of inspirational literature depends upon its intellectual and emotional freedom from particular times and places and the agelessness of its truths.

"All the Days of Thy Life"

These thoughts occurred to me while I leafed through an old Haggadah. Its quaint medieval illustrations of the four sons, the ten plagues, the crossing of the Red Sea, and the scene at Barak which depicts the all-night discussion of the deliverance from Egypt, recalled many happy Seders. The following passage, however, attracted my attention; "Rabbi Elazar, the son of Azariah said: Verily, I am like a man of seventy, and have hitherto not been able to prove that the narration of the departure from Egypt ought to be related at night, till expounded by the son of Zoma; for it is said, that thou mayest remember the day of thy going forth from the land of Egypt, All the days of thy life." From whence he observed, that the expression "the days of thy life" signifies the days alone, but ALL the days of life include the nights also. The sages explain the text thus: The days of life refer to this world only; but ALL the days of thy life denotes even the times of the Messiah."

Finds New Interpretation

I was struck with the possibility of a new interpretation of this passage in terms of contemporary psychoanalytic knowledge. We are all familiar with Freud's theory of the dual nature of human personality. Each individual is constituted of two beings; the expressed and the suppressed, which function harmoniously in the normal and clash continually in the abnormal personality. Waking life shows us only one aspect of this dualism; the other half is submerged in what Freud designates the sub-conscious and unconscious realms of mental life.

Our Purpose in Life

The applicability of this view to the passage cited above now becomes clear if we regard the narrative of the deliverance from Egypt as a symbol of racial unity, both nationalistically and spiritually. A conscious recognition of our heritage and purpose in life is suggested by Rabbi Elazar's observation, which should be most pertinently directed against those who rationalize their disinterest in Jewish matters by claiming to be Jewish "at heart." Such persons fail to remember their Judaism ALL the days of their lives. Their daily activities are devoid of spiritual meanings, their tables are never graced with Sabbath lights, their children are deprived of a Jewish education and the Temple to them is merely another example of the city's architecture. They are part of our great army of subconscious Jews who have succeeded in comforting themselves with the reflection that their Judaism is safely tucked away in the vaults of subconsciousness, ready to be utilized if necessary. This unfortunately is *not* Judaism in the real sense of the word. Being a Jew implies active participation in place of passive assent to the principles of Judaism. The Jew must remember his Judaism, not only during the nights of his life, but also during the days, in his waking existence, in his daily activities. He must exemplify it in his behavior as well as in his thoughts.

This is, I feel, the significance of "all the days of thy life." A plea for conscious as well as subconscious Judaism is particularly timely.

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Jewish Students as They Are

(*Continued from page* 242)

Hillel Foundation manages to sporadically catch his attention, it is only through a social affair such as a dance or tea. His interest, however, stops there. While I do not believe in stressing the social part of the program, yet I do not wish to convey the impression that I think it totally unimportant. Such an activity now and then may be the means of arousing the devotion of a student to the more worthwhile things for which an organization stands. In addition to the fact that such activities have a value in and by themselves, they at least tend to foster our ethnic integrity which is the source and fountain of Jewish culture and idealism.

The task which one faces in approaching the naive type of a student is less difficult than was the case with the Sheeno Yodea Lishol type, though not easy. This student will always be ready with an excuse when he is approached, that he is busy with assignments or a paper or is engrossed in preparing for a bluebook. One must break through the shell that encases his interests and cause him to widen his horizon so that he will see that culture is more than knowing the mathematical equivalent of pi, the chemical formula of this or that element, the dates of the Napoleonic Wars, or even the details of the Mendelian Theory. This type of student, once he can be made to see things in their proper perspective, can be counted on as a capable and devoted Jew.

The Rasha or scoffer type presents a knotty problem. Some of these students will be so antagonistic to the philosophy of a Hillel Foundation that they will consider it a violation of their principles even to cross the threshold. They will religiously stay away from its meetings, classes, and lectures. There are, however, some who do frequent the Hillel Foundation. But they use it as a platform to air their anti-religious and anti-nationalistic views. I have come across students who at a Hillel affair have advocated the utter assimilation of the Jew or at a Hillel religious discussion have dogmatically propounded their atheistic conceptions and creeds. When the inconsistency and paradox between their ideas and their presence at Hillel functions are called to their attention they will either pass it by with a wave of the hand or will frankly tell you that they take advantage of the existence of these organizations to proclaim their professions irrespective of the original purposes of these organizations.

In dealing with such a student, it is necessary to discern the psychic make-up which causes his reaction. If his objections constitute a genuine groping for light or are the product of deep and sincere convictions, then we must be very patient and considerate with him. In that case he, in reality, belongs not with the Rasha or scoffer type but rather should be included in the wise and sagacious category. In the first place, he does not ask questions—he makes a speech. He differs because he loves to debate. Probably if the situation were reversed and the majority would be inclined toward assimilation or atheism, you would find that individual attending their forums and advocating nationalism and theism.

The rabbis, as you will recall, prescribed for such a student rough treatment together with a sarcastic retort. This may be a good method in some cases. However, I would resort to this means only in extreme cases. The wisest policy is to disclose to him the untenability of his point of view and at times to hold up the mirror to him so that he may see the subconscious urge which prompts him to his course and creed. This student, I have found, can rarely be converted and yet he is not a detriment. His presence tends to liven up meetings and discussions.

The Chacham or wise student offers us the most fruitful field. Being devoted to the ideal of truth, eagerly desiring the knowledge of peoples and cultures amongst which he includes that of his own, he is therefore a most fitting candidate for our cause, and movement. He may not after one or two meetings be convinced. That, however, should not discourage us. The information and the inspiration which he gets there may lodge in a dormant manner for quite a time but some day, perhaps even after he graduates, it will take root and sprout out and blossom forth into a definite philosophy of Jewish life and thought. We shall then find him not only in the ranks but in the vanguard of Jewish movements.

You will notice that I have urged that we concern ourselves with the students belonging to all these four types. The degrees of attention which we should pay to one or the other may vary. But we must think of them all. They all constitute the household of Israel. They all present an obligation to us and an opportunity for service.

City Ghettoes in Budapest

(*Continued from page* 231)

grain, and wool can be sought. There was also a specialty in this coffeehouse of Orzcy: an exchange for teachers. A family father, or a rich man of the community needed a private tutor or a Talmud sage; young Israel needed a position: here they met, and over a cup of coffee the agreement for a year was settled. This part of the city housed the first national Jewish school, also the first licensed synagogue, which to the present day belongs to the orthodox community. But when youth demanded a temple with choir and organ in years of reform, it was built right next door to the other one. Today, it houses a store of textile goods. It had first to be discovered and identified by the writer of these lines. A number of afterwards important men were children in this "miniature quarter". Here young Sonnenthal played with his later companion Barnay, a son of the secretary of the community at Pest. The future composer of the "Queen of Sheba" exercised his ear listening to the songs of Jewish cantors. The king of the violin, Joseph Joachim, had soon fiddled himself with ability into the other camp. Max Nordau and Theodor Herzl spent their early days here in this neighborhood.

What stirring bustle may have existed in this bee-hive whose swarms also hummed in the neighboring lanes. "You need only to go to King's Lane, the Two Moors, or the Three Drums Lane (named so after shop signs), or to adjacent lanes, and you will soon know that the seed of Israel has been strewn." Even today it is not much different: whatever small traders, peddlers, or second-hand men can be found in the city, here they have their fair. But most of these "small people", the aliens and immigrants, have helped Budapest to its splendor; they have given the Hungarians proud troops. Let me tell you an anecdote to finish my article: The Great Palatine Joseph, so people say, showed his guests, among whom there was the powerful Metternich, the synagogue of Alt-Ofen. One of the guests asked why there was no corresponding imposing structure in Pest. The archduke answered: "Yes, in Pest there are just as many equally rich Jews. But they have no time to erect temples: first they have to develop the city and the country through their ability." A significant expression in the light of which the later nickname, Judapest, coined by Lueger (the anti-Semitic Mayor of Vienna) can only add to the pride of Hungarian Jewry.

Are We in the Midst of a Jewish Literary Renaissance?

(*Continued from page* 233)

cation of what is taking place, a much more significant, because not a Jewish, factor.

Thus, if such an organization as the J. P. S. had published, years ago —and it should have done so, years ago—a version in English of the "Memoirs of Gluckel von Hameln," it need not have caused much comment, except to rejoice that this simple, spontaneous, autobiographical account of a 17th century mother in Israel had at last been made available to a new and a large public. But that the Gentile publishers of Ludwig Lewisohn's later works should, after more than two centuries, dress Gluckel in English garb, and announce that this volume is to be the first in a series devoted to important Jewish documents—this, as the editor said when a man bit a dog instead of the dog biting the man, is news!

Let me point out one of the most important characteristics of this so-called renaissance. Renaissance, to be sure, is a long word with a great and high tradition behind it. Rebirths in the history of a people or of a literature do not come as easily as the word itself. Let's leave labels, then, to the histories and the dictionaries. What are the facts? The Jewish author has achieved a new conception of Jewishness—a conception that casts aside, and let up hope forever, the old wailing psychology that in Yiddish has long been designated as the *klogmutter* style; by this same token he takes on a new dignity. The new Jewish writer no longer indulges in special pleading, in that "chosen-people" attitude which masks behind pride an unconfessed weakness in "professional Judaism." Just as he has transcended a narrow racial public, so he has transcended exclusivistic interests. What he has to say is of import to the world at large; what he has to bring, though sourced in his peculiar heritage—for the flower whose fragrance is shed across the entire landscape still has its roots in a definite soil—acquires through that heritage a pertinency to the universal family.

Read the new Jewish novels, for example, whether they deal with aspects of American life, or with reports of the ancient homes in Europe or in Asia. They are more objective than their less effective and less artistic predecessors. And here, lest it slip my mind, let me recall to you that one of the American-Jewish forerunners, whether as fictional interpreter of Jewish life in this country, or as avowedly Jewish author to be accepted by Gentile publishers, is the veteran Abe Cahan, still the fighting editor of *The Jewish Daily Forward*. It was a Gentile editor who forecast his literary career in English; it was Gentile magazines that brought him to the attention of American readers; and, finally, it was a Gentile publishing-house—the self-same Harper's who discovered a new public for Lewisohn — that brought out "The Rise of David Levinsky."

Simply by being themselves these authors without any forced propaganda element, will accomplish more than all the wailing and "professional Judaism" in the world. I often think of a wise remark made to me several years ago by that fine Negro singer, Roland Hayes. He is not only the artist; he feels his position as a standard-bearer of his persecuted race. But he indulges in no spectacular exhibitionism. "Simply by my appearing on the concert platform," he said, "and singing in a hall filled mostly with whites, I cannot help serving my people at the same time that, in my humble fashion, I seek to serve art. The fact that they have come to hear one of my group, that they accept the singer and his songs, must have a tremendous effect in eradicating prejudice from their souls—an effect all the more powerful since it is so largely unconscious."

That is a sage attitude, and it has its moral for the subject that, after all, I have been able only to scratch superficially in this little article.

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Max Margolis: Lover of the Book

By DAVID J. GALTER

AT the age of twelve he had exhausted all the secular instruction the village priest could give; at the age of thirteen — immediately following his Bar Mitzvoh—he ran away from home to slake an unquenchable thirst for knowledge of a kind available only in large cities; at the age of 21 an immigrant lad just arrived in this country; two or possibly three years later, with his master's and doctor's degree already achieved, an instructor in one of America's foremost universities —Columbia; at the age of thirty or thereabouts, when he was a member of the faculty of the Hebrew Union College, recognized as an outstanding biblical scholar.

This in a paragraph is the life story of Professor Max L. Margolis, who died suddenly in Philadelphia Saturday, April second, at the age of 65.

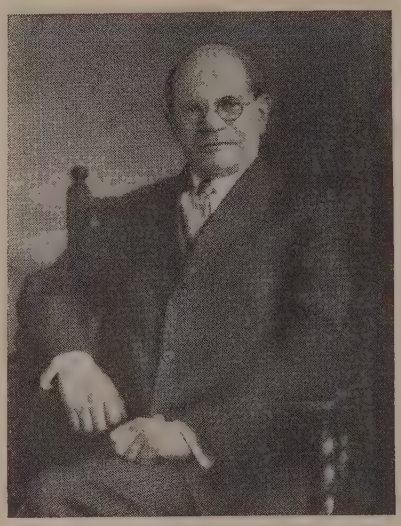
A man of parts was Professor Margolis, equally distinguished as a writer, a student of Jewish affairs, a man of the world, even as he was a scholar.

Above all he was an idealist. He was a Zionist—a staunch, fearless advocate of the restoration of Palestine as the national homeland of the Jewish people.

Margolis wielded a facile pen. Through the columns of the *B'nai B'rith Magazine*—where for many years he was a contributing editor—and through other English-Jewish publications, he interpreted Jewish current events in the light of Jewish history and Jewish tradition. Despite his devotion to Jewish learning and to Jewish scholarship he always found time for interest and participation in communal affairs. Fact is, he was a prodigious worker. To remain at his task for ten, twelve, or even sixteen hours at a stretch was no uncommon experience.

When the Jewish Publication Society of America decided to issue a new English translation of the Bible, all elements—orthodox, conservative, reform—in American Jewish life were included on the editorial board. Margolis was the unanimous choice for the responsible position of editor-in-chief. For Margolis was known and everywhere respected for his scholastic honesty—this, of course, in addition to his reputation as a biblical scholar of the first magnitude.

It is said that when he accepted



MAX L. MARGOLIS

the Bible editorship for the Jewish Publication Society it was understood he was to have three and a half years in which time to prepare the first draft. This was considered a reasonable time, providing he applied himself exclusively to his assignment. In fact, it was understood he was to engage in no other work until this task was accomplished. But Margolis was interested in other work, perhaps of a more scholarly, certainly to him of a more challenging nature. So he settled down to work, put in sixteen to eighteen hours a day, and completed the whole assignment in eleven months.

Margolis always found time for participation in communal affairs. If anything he felt he should do even more than he was doing. As a director of the Associated Talmud Torahs of Philadelphia and a member of its education committee he not only attended meetings regularly but also followed closely every phase of this agency's work. As a rule he accepted invitations to attend public meetings and when it was expected of him to deliver an address always came fully prepared.

He lacked one prerequisite of communal leadership. He did not possess a persuasive voice. In America and especially in American Jewish life this is extremely important, for the so-called people, the rank and file, wish to be moved by eloquence, swayed by oratory. This Margolis could not do. His prepared addresses on topics of the day met every platform requirement. In the delivery, however, he failed to register; and the public does not read speeches. To this may be attributed the fact that he did not rise higher in a communal way.

But Margolis was primarily and essentially a Jewish scholar. As such he has earned a definite place for himself in Jewish life and in the realms of Jewish scholarship. Though his contributions in his chosen field were numerous and diversified—and all of outstanding merit—his preeminent contribution was the piece of original research over which he labored for twenty years and which he completed—all but a few paragraphs of the introduction—before his death. This was *his* Book of Joshua, where he endeavored to restore the Septuagint version to its original form. This was no easy task. It required collecting manuscripts from various parts of the world, comparing them, classifying them, establishing or at least attempting to establish what the original version actually was. This he did with meticulous care and in a spirit of fidelity and devotion evoking the admiration of biblical scholars the world over.

To assure absolute accuracy he wrote the whole Book of Joshua by hand and had this manuscript photographed. A number of these fascicules (reproduced pages) have already come from the press. The entire volume will be completed shortly.

Little is known of the early life of this colorful personality. Up to the age of thirteen—we are told—he lived in the village of Meretz, in the Province of Vilna. He was an *ilu*—one of those extraordinary precocious children, the envy of parents and the marvel of the community. Reared in a home of Jewish learning —his father was a descendant of the great Hebrew scholar, Lippman Hallevi Heller, otherwise known as the Tosefot Yom Tob—it was only natural that he should receive a thorough Jewish education. This did not satisfy him. He wanted more, much more than even his learned and revered father could give him.

There was a priest in the village who took a liking to young Margolis. A friendship sprung up between them. The Catholic prelate was attracted to the lad and the lad in turn

(*Continued on page* 254)

THE PRINTED PAGE

TWO SOLOMONS

ormers of Heaven, by Dr. Solomon B. Freehof (Harper & Bros.).
Rabbi Takes Stock, by Dr. Solomon Goldman (Harper & Bros.).

OTH authors of the two books under review are distinguished bbis, each occupying an important lpit in Chicago. They are close ends and call each other by the ren name of Solomon. Each is the thor of a volume recently issued the same publishers. Since all of s is mere coincidence, there is no tification for a joint review, since other similarities end here. We ll therefore separate the two from ch other and begin with "Stormers Heaven."

Temperamentally, Dr. Freehof is ld in manner, serene and pacific, oiding all disputes and controver- s in and out of the pulpit. The e of his volume intrigued me—I s eager to learn who are his ormers" and what they are storm- about. I approached the volume th the anticipation of encountering lent storms, gales, and hurricanes. vas met by sunshine, gentle breezes, l balmy zephyrs. Rabbi Freehof s undergone no change in temper disposition. In "Stormers of aven" he narrates the story of man progress; he relates the steady l evolutionary advance of the man intellect. He has woven a nance of the history of the ages. s characters, types, and heroes are the great historic figures. They the men who sought the emanci- ion of the spirit and the intellect well; they are the builders of the igious and philosophic systems.

In the realm of literature Rabbi eehof is no novice. We have had casion to read many interesting mphlets and brochures from his ile pen. They all read well and ivey fine thoughts. In "Stormers Heaven," a volume of 215 pages, author has brought together thir- of the world's greatest luminaries, l divided them into six groups eraging five to each group. For the nefit of the reading public I shall me them all: Moses, Isaiah, Hillel, imonides, Mendelssohn; Paul, gustine, Hildebrand, St. Francis, ther; Comte, Bradlaugh, Haeckel, etzsche, Russell; Socrates, Spinoza, ltaire, Huxley, Ingersoll; Akhna- , Asaka, Marcus Aurelius, Constan- e, and Jesus, Zoroaster, Buddha, l Mohammed.

Perhaps it is the great modesty of Freehof that over-awed him in the presence of so illustrious a company. Dr. Freehof can best penetrate the human heart and stir the deepest emotions when he is unconscious of "shrieking headlines" and "shouting sensations" — "When the troubled spirit can come out of the noisy world and find at least an hour of calm and feel the nearness of the infinite." The "Stormers of Heaven" are not the proper company for Dr. Freehof—in their presence he failed to say something of importance.

We come now to the second Solomon and his volume, "A Rabbi Takes Stock." We take one glimpse of his introduction, we read only a line or two, and we have a complete understanding of his mental trend, we fathom his intellectual tendencies. Dr. Goldman writes: "In the following pages the author assumes even with Bertrand Russell that the scientific approach is perhaps the only hope for the future of society; that superstition and super-naturalism are legacies of primitive man's blindness; that militarism and war are stupid and evil. Yet despite this assumption the author writes as a protagonist of both religion and nationality."

For a recognition of what seems irreconcilable one must read the volume which contains eleven essays on eleven different phases of Jewish life and Jewish thought. There is no uniformity among them, and each one is independent from all the others, but the author's main thesis is obvious in each one of the essays. Dr. Goldman is the advocate of a philosophy not entirely original, but no one stressed it as ably and eloquently as he does; he has a trinity all his own, and no one is as able to expound it as is Dr. Goldman. His trinity consists of the Jewish God, the Jewish Language, and the Jewish Land.

Dr. Goldman is a Wagnerian by nature, he ascends to the major octaves and reaches a high tempo. He proclaims his ideology with a full orchestral blast, and words, logic and reason turn to perfect harmony. We may not be in sympathy with his main proposition or his method of reasoning, but we must admit that he never advances an idea without supporting it with good logic and strong reason. Here is one of Rabbi Goldman's startling statements, which requires considerable reflection: "With but few exceptions Jewish intellectuals the world over have turned their backs on an omnipotent, omniscient, dogmatic God." He insists that they are neither atheistic, agnostic, nor even humanistic. It is a violent statement for a rabbi in Israel, but it is fully consistent with the stormy nature of the rabbi.

When one completes reading the volume one is not impartial to it; one either throws it aside with a bang and a curse or he puts it aside lovingly and caressingly. He either loves the book or he hates it, and he either adores the author or despises him. The book and its author share the same fate.

PHILIP P. BREGSTONE.

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The PRESIDENT'S PAGE

Jews in Two Ohio Cities

OUTSTANDING and upstanding Jews are presidents of Boards of Education in Ohio's two leading cities. Alfred A. Benesch, former President of District No. 2, B'nai B'rith, was recently advanced from vice-president to president of the Board of Education in Cleveland. Shortly before, William J. Shroder, prominent Ben B'rith, was re-elected to the corresponding place in Cincinnati. These are eloquent testimonials of the position Jews occupy in these two great cities. Likewise they show the keen interest of Jews in the public schools —the greatest of all democratic institutions.

First Time in Cleveland

Mr. Benesch is the first Jew to attain his present position in Cleveland. Mr. Shroder has a line of Jewish predecessors in Cincinnati. He is now filling his second term. Immediately prior to his incumbency, Samuel Ach, another outstanding Jew, was president for several years.

Jews have taken a prominent part in the cause of education for three-quarters of a century in Cincinnati. Rabbi Max Lilienthal, whose death occurred just fifty years ago, was a member of the Board of Education for many terms. Rabbi Isaac M. Wise long served in the same capacity and also on the Board of the University of Cincinnati. Isaac Simon, Bernard Bettman, and Frederick S. Spiegel were among others who had a large share in shaping the policies of the public schools of Cincinnati.

Several Jewish Mayors

The interest taken in education by our Cincinnati coreligionists is doubtless responsible in high degree for their fine standing. The mayoralty of the city has been filled by Jews a number of times. In one campaign both major parties nominated Jews, so that whoever of them was elected, the city would have a Jew as mayor. The leadership of Murray Seasongood—twice mayor—turned Cincinnati from the most boss-ridden of all American cities to its present state—admittedly ideal.

As hereinbefore stated, the present president of the Board of Education is a Jew, and so was his predecessor. Another is president of the City Planning Commission. Another is a member of the Park Board. Another is a Sinking Fund Commissioner. Another is a County Commissioner. Another is a member of the small City Council. Another is Treasurer of the County in which Cincinnati is situated. Another is Judge of the Common Pleas Court. Another is the first assistant to the United States District Attorney. Several others are on the legal staffs of the city and county. More remarkable than all else: Until his duties as Attorney-General of Ohio made it impossible to longer serve, Gilbert Bettman for many years was Dean of the Law School of the Young Men's Christian Association. Another Jew is the Associate Dean of the Law School of St. Xavier College.

The Jewish population of Cincinnati is at most twenty thousand in a total population of 450,000.

* * *

Reflections on a Visit to Texas "Hillel"

EN ROUTE to Mexico City, I availed myself of the opportunity to visit the B'nai B'rith Hillel Foundation in the Texas State University at Austin. My first meeting with the students was under circumstances especially gratifying to me. My arrival was on the eve of the Sabbath. At the request of Rabbi Baron, spiritual leader of the congregation and Director of Hillel, I spoke from his pulpit. I found to my great delight that among the worshipers were a very large number of young people. Later they were presented to me as members of the student body of the University—Hillel devotees. I am confident that were there no Hillel in Austin, those students would not have been in the beautiful little Temple on that Sabbath eve.

On the following day I was t guest of Rabbi Baron at a lunche in the University Club. There we in the party six members of the U versity faculty who are conscious Jewish. I was informed that in t faculty there are several more Jewi members, but all of them have l their hold on Judaism. I rememb listening several years ago to a st ring address by the late Dr. Lee Frankel, deploring the loss from t Jewish fold of so many in colle faculties—losses very costly to concerned. He speculated as to t cause or causes of the defections. am wondering whether absence Jewish influence when these m were students at college might n be at least partially responsible f their loss. I wonder whether Hillel Foundation might not ha saved many of them. I wond whether Hillel is not insuring again such losses in the future. If it ought not the Foundations increa and multiply?

The secretary of the Austin B'n B'rith Hillel Foundation lives in Texas town in which she is the on Jewish girl. As the Frenchm would say, "That gives one som thing furiously to think."

* * *

And Now France!

DETAILS of the installation of t first lodge in France have ju come from Brother M. Gordon Live man, J. P., Grand President of t District Grand Lodge of Great Brita and Ireland, who went from Lond to Paris to lead in the inauguratio ceremonies. The gala event occurr on Sunday, March 27th. Brother Li erman was accompanied by Broth Julius Schwab, Grand Treasurer the English District. The chart members numbered seventy and th were immediately joined by thirt six more. There is a waiting list f initiation at the next meeting. Hu dreds of messages by cable, telegra and mail were sent to the new lod from every quarter of the glob There were visitors present fro Czecho-Slovakia, Holland and Chin Germany was represented in the pe son of Brother Liverman. The pre ident of Paris Lodge is Monsieur Abravanel. France is the 27th cou try in which B'nai B'rith function

ALFRED M. COHEN.

NEWS OF THE LODGES

Camden Lodge Forms Luncheon Club

NAMDEN (N. J.) Lodge No. 915 has joined the growing number of 'nai B'rith lodges which, in addi-on to their regular meetings, gather eekly at luncheon clubs. Leon H. ose, former president of Camden odge, is chairman.

At the opening meeting of the club, oseph Herbach, of Philadelphia, ecretary of District No. 3, was the peaker.

* * *

THE Alabama Society, Daughters of the American Revolution, selected aptain Leon Schwartz of Mobile, la., to broadcast the George Wash-ngton Bi-Centennial address for the ociety in Alabama. Captain Schwartz a past president of District No. 7 and is now a member of the Anti-Defamation Commission of the Order.

* * *

BEFORE an audience that overtaxed the capacity of the assembly hall of the Jewish Community Center in Schenectady, N. Y., Schenectady Lodge No. 879 celebrated the George Washington Bi-Centennial. Samuel Aronowitz, past commander of the American Legion, was the principal speaker.

Anti-Defamation League Efforts Far-Reaching

WHEN the B'nai B'rith Anti-Defamation League, years ago, originated the concerted effort to have Shakespeare's "Merchant of Venice" eliminated from the public schools of this country, little did it realize how far-reaching the effects of such an effort would be.

For not only has the Anti-Defamation League succeeded in having that play removed from schools in half a hundred cities in the United States, but Jewish individuals and organizations in other countries have begun to emulate the League, with great success. This is true in Canada as well as in Europe, and now news has come from battle-torn China to the same effect.

The most recent issue of *Israel's Messenger,* that vigorous champion of Jewish rights published monthly in Shanghai, reports that through its efforts the objectionable play has been removed from the schools of China's metropolis.

Says *Israel's Messenger* editorially: "Foremost in the battle for redress in the United States is the B'nai B'rith Anti-Defamation League, which has been directly responsible for the removal of 'The Merchant of Venice' from many schools."

Eastern Wider Scope Work Progresses as Two District Conventions Approach

GREATER recognition of B'nai B'rith's Wider Scope work in the ast is reported by Isadore Kadis, eld director. Brother Kadis has pent the past two months in inten-ve activity in New York, Philadel-hia, Newark, Paterson, Boston, and any smaller communities, directing series of rallies.

Definite commitments of substan-al amounts for the Wider Scope ave been made, according to Broth-r Kadis. Checks representing these ifts are to be presented to the con-entions of District No. 1 at Boston, lay 14 to 16, and of District No. 3 Newark, May 29.

It will be the 80th convention of istrict No. 1, and elaborate prepara-ons are being made for it in Boston. ast month a large open meeting of mos Lodge and its auxiliary was eld in Boston, at which Richard E. utstadt, National Director of the 'nai B'rith Membership Bureau, was he guest of honor. Brother Gutstadt, ogether with Boston B'nai B'rith eaders, headed by Judge A. K. Cohen, onorary chairman of the approach-ng convention, were given an in-ormal reception by Mayor James M. urley.

Boston is also organizing a special ffort for the Wider Scope. Brother adis is co-operating with Boston 'nai B'rith leaders in this activity, which was launched with a public eeting April 11, at which Professor . L. Sachar, Director of the B'nai 'rith Hillel Foundation at the Uni-ersity of Illinois, was the speaker.

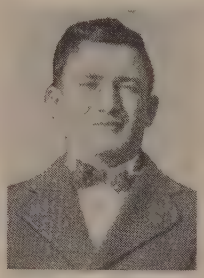
The committee in charge of activities includes Benjamin J. Shoolman, vice-president of District No. 1; Quincy I. Abrams, president of Amos Lodge; Samuel J. Aronson, chairman of the convention committee, and Leo J. Lyons, chairman of women's auxiliaries.

Seated (left to right): Richard E. Gutstadt, Judge A. K. Cohen, Isadore Kadis. Standing (left to right): Benjamin Shoolman, Leo J. Lyons, Quincy I. Abrams.

B'NAI B'RITH HALL OF FAME

MAX JACOBS

Reno, Nev. Charter member, Reno Lodge. Increased membership of lodge, single-handed, by 33% since first of year. Retired, he devotes all his time to B'nai B'rith.



SAMUEL BERK

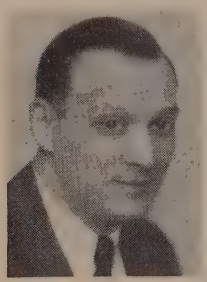
Huntington Park, Calif. One of the most active members of Huntington Park Lodge. Prominent in committee work. Obtained 13 new members.

NATHAN HELLMAN

New York City. Joined B'nai B'rith there 60 years ago, and has been active ever since. Served lodge as secretary, vice-president, and president. Insurance broker.

ALBERT WEISS

New York City. Just reappointed to Board of Trustees and to Board of Higher Education, C. C. N. Y., by Mayor Walker. Member of Order 45 years.



DR. SAM RAFISH

Butte, Mont. P. P. Baron de Hirsch Lodge. Chairman, Membership Committee. Head of "Membership Retention Committee." Obtained 11 new members in last drive.

LOUIS COHEN

Fort Smith, Ark. Brought about revival of two lodges in District 7, of which he is first vice-president. Stimulated several resultful membership campaigns. Gives membership trophy annually in District.

PHILIP COWEN

New York City. Veteran of 51 years of constant B'nai B'rith activity. Present secretary of Manhattan-Washington Lodge. Revered by entire New York membership.

WILFRED B. FEIGA

Worcester, Mass. Set record in forming new A. Z. A. chapters when four were founded in less than two months under his supervision as chairman of A. Z. A. committee in District No. 1.

SAMUEL BOWMAN

St. Louis. P. P. Ebn Ezra Lodge and District No. 2. Large class of candidates now being sought for "Samuel Bowman Class" in honor of his sixtieth year of membership in Ebn Ezra Lodge.

LEO BEARMAN

Memphis, Tenn. President, District No. 7. Actively cooperating in B'nai B'rith Wider Scope campaign activity in Memphis and vicinity. One of three brothers all active members.

SOL BLOOM

Congressman from New York. Director, Washington Bi-Centennial. One of the principal speakers, District No. 5 Convention Cultural Evening, and at banquet. Active member, Manhattan-Washington Lodge.

JUDGE ALBERT COHN

New York City. President District No. 1. His voice has been heard throughout the country recently against anti-Jewish discrimination. Has toured District re-awakening B'nai B'rith enthusiasm.

Oldest Jewish Order and Oldest Jewish Congregation Cooperate in Celebrating George Washington Bicentennial

B'NAI B'RITH, the oldest Jewish fraternal body in America, and Congregation Jeshuat Israel, the oldest Jewish congregation in the United States, jointly celebrated the George Washington Bi-Centennial with impressive ceremonies in Newport, R. recently.

The ceremonies were held in the very synagogue which George Washington himself once visited, and on the very same day of the month—March 6. The principal speakers were Mayor Sullivan of Newport, Rabbi David de Sola Pool, New York City, Judge Albert Cohn, president of District No. 1, and Judge Max Levy, a former president of the Newport congregation.

Judge Levy strongly urged that American Jewry erect a monument in Rhode Island to the early American Colonists in appreciation of the opportunities which Jews have always enjoyed in this country. Herman Podrat was chairman of the joint committee for the affair, and Robert M. Dannin was master of ceremonies.

B'nai B'rith Furnishes Leaders in Omaha

EVERY man in an executive position on the Jewish Welfare Federation of Omaha, Neb., which is now conducting its annual campaign, is actively connected with B'nai B'rith.

Henry Monsky, a member of the Executive Committee of the Order, is general chairman. The general solicitation is headed by Dr. A. Greenberg and Philip Klutznick, executive secretary of the A. Z. A. All three are past presidents of Omaha Lodge. The initial gifts division is headed by William Holzman who has served as chairman of the vigilance committee of Omaha Lodge for lo! these many years. The other division is headed by Julius Bisno, assistant executive secretary of A. Z. A. The wife of Joseph J. Greenberg, another past president of the local lodge, heads the women's division.

* * *

THE degree team of Louis Marshall Lodge No. 1130, East Chicago, Ind., initiated a class of candidates into Waukegan (Ill.) Lodge No. 933 when the latter lodge held its tenth annual B'nai B'rith Day celebration. Dr. A. L. Sachar, director of the B'nai B'rith Hillel Foundation at the University of Illinois, was the speaker of the evening.

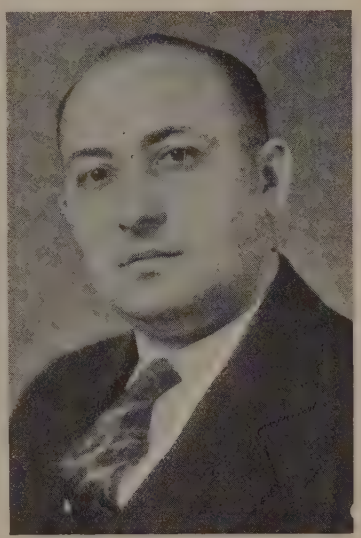
* * *

AURORA, ILL., Lodge No. 931 sponsored Cantor Josef Rosenblatt in a song recital for the community recently. The Cantor was well received by a large audience. Sidney D. Podolsky, president of the lodge, presided. This was the first of a series of events planned by Aurora Lodge.

THIS picture shows the President and Secretary of the Order with the 1932 student council of the B'nai B'rith Hillel Foundation at the University of Texas. It was taken when President Cohen and Dr. Rubinow stopped at Austin on their recent trip to Mexico City.

First row, left to right: President Alfred M. Cohen, Lillian Greenberg, Maurine Kranson, Frances Shor, Dr. I. M. Rubinow. Second row: Jay Sam Levey, Beatrice Gans, Josephine Davis, Israel Smith (president). Third row: Samuel Passman, Rabbi Samuel Halevi Baron (director), Milton Karkowski, Gerhard Bender. Top row: Jarrell Garonzik, Irvin Gardner, Eli Goldberg, and Isadore Horowitz.

Oakland Lodge Sponsors Jewish Music Concert



HARRY NATHAN MILLER

A CONCERT of Jewish music, to which the public was invited, was sponsored by Oakland (Calif.) Lodge No. 252 on April 5. More than 2,000 citizens of the San Francisco Bay District attended, and completely filled the Oakland Auditorium Theater, the free use of which was given by the civic authorities.

Brother Nathan Harry Miller, president of Oakland Lodge, conceived of the idea of such a concert, and made all the arrangements personally. As a result, the affair was outstanding in the annals of Oakland Lodge and in Oakland's musical history. Widespread publicity was given the affair by the local press, and the artists, who so freely gave of their time and talents, rendered a beautiful program ranging from light fold songs to the deeply spiritual historic melodies.

A critic writing in the Oakland *Tribune* observed: "Oakland Lodge of B'nai B'rith has rendered a distinct service to music lovers in this, its first presentation of an all-Jewish program, and an annual concert of such music could well be made a feature of each Eastbay music season."

Members Travel 120 Miles to Attend Lodge Meetings at McAlester, Okla.

Sam E. Goldberg

ONE of the most unusual B'nai B'rith lodges in the country is United Eastern Oklahoma Lodge No. 810, of McAlester, Okla. McAlester is the lodge's address, but its members live in eighteen different towns in that section of the state, and some of them travel as far as sixty miles each way to attend lodge meetings.

Right now this lodge is in the limelight as the leading contender for the silver loving cup annually awarded by Louis Cohen, first vice-president of District No. 7, to the lodge in his District which shows the best membership record for the year. The December report of United Eastern Oklahoma Lodge showed 25 paid-up members; the first report for 1932 showed no less than 58!

W. L. Gladstein

Brother Louis Cohen founded this live wire lodge fifteen years ago, after a ramble through the hills in the mining country of Eastern Oklahoma. He was accompanied by Dr. Davis W. Goldstein; both were members of the lodge at Fort Smith, Ark. For years the membership remained stationary at 25. But Brother Sam E. Goldberg, of Hartshorne, who had been retained as secretary, was promoted to the presidency. He decided to get busy and try to win the membership cup. His successor as secretary was Brother H. L. Gladstein, another young man with plenty of ambition. They comprised an ideal pair, and largely through their efforts the membership was inspired to go out and increase the lodge roster more than 100 per cent in a month's time.

* * *

B'nai B'rith Appeal Shown During Trip

THE Universal appeal which B'nai B'rith exerts was never more forcefully demonstrated than during a recent trip taken by Richard E. Gutstadt, director of the membership Bureau of the Order. He addressed numerous meetings beginning with one at Temple Emanu-El, New York City, after which he proceeded to address large groups in Philadelphia, Paterson, Brooklyn, Bronx, Albany, Syracuse, Rochester, and Ithaca (Cornell Hillel Foundation), Buffalo, Boston, Providence, and Yonkers. In Bridgeport, Conn., he delivered two addresses.

Everywhere there was evidenced a keen desire for information concerning the various manifestations of B'nai B'rith effectiveness. Audiences varied in number from 150 in smaller communities to upwards of 1,200 at Temple Emanu-El in New York City. The interest aroused resulted in many places in sessions which were tantamount to open forums.

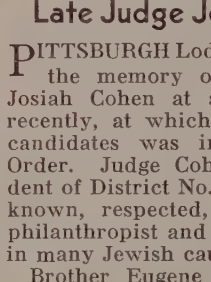
Noticeable as a result of these addresses was a very marked determination to carry the B'nai B'rith message further in the several communities. It is expected that the Atlantic seaboard will notice a distinct reawakening of B'nai B'rith spirit in the immediate future.

* * *

Memorial Meeting Honors Late Judge Josiah Cohen

PITTSBURGH Lodge No. 44 honored the memory of the late Judge Josiah Cohen at a public meeting recently, at which a large class of candidates was inducted into the Order. Judge Cohen, a past president of District No. 3, was nationally known, respected, and loved as a philanthropist and an ardent worker in many Jewish causes.

Brother Eugene Strassberger was chairman of the evening, which opened with the initiation of the "Judge Josiah Cohen Memorial Class." The degree team consisted of Brothers M. Leon Tolochko, president; J. H. Marcus, monitor; Nathan M. Katz, vice-president, and Samuel Ryave, assistant monitor.



Judge Josiah Cohen

Brother Strassburger reviewed Judge Cohen's life and achievements, but stressed the fact that the latter "was a Jew first and foremost. There was no pussyfooting about his religion."

Rabbi Samuel H. Goldenson, in h eloquent tribute to Judge Cohen, d clared: "I believe that the secret the engaging power and appeal Josiah Cohen was in the fact th he was by nature a very human man . . . He was blessed by a pr found and sincere sympathy wit suffering humanity, and this contro ling trait of his nature expressed i self in unfailing loyalty to his pe ple."

Brother Louis Caplan, a clos friend of the Cohen family, spoke few words as a representative Mrs. Josiah Cohen, who also sent telegram of appreciation to the mee ing.

* * *

Judge Mitchell Ma Praises B'nai B'rith Hillel Foundations

"AMERICAN JEWRY has every re son to be proud of the B'n B'rith Hillel Foundations, which grac eight of our leading universities," d clared Judge Mitchell May, presider of the Brookly Jewish Fede ation, at a B'n B'rith rally i Union Templ Brooklyn, las month.

Judge Mitchell May

"Those of u who lay greate emphasis on th formative yea of college lif must be deepl encouraged b the results whic have alread been achieved through the Hill Foundations," said Judge May. "Th future leaders of American Jewry ar given a hold on themselves. They ar made to feel a sense of responsibil ty to the Jewish community. Fo years the spirit in the colleges wa inimical to the development of sound Jewish youth. The tendenc was to draw Jewish students awa from their Jewish affiliations. Thi has been remedied by the Hill Foundations."

* * *

THE only center of Jewish life i many of the smaller cities an towns in the southwest remains th B'nai B'rith lodge, according to A thur Adams, field representative the Wider Scope, who has bee working in that section of the cou try. In spite of the depression, h has succeeded in making Wide Scope collections in Memphis, Dalla Fort Worth, Oklahoma City, Tuls Waco, San Antonio, Austin, Houston and many other towns.

ɔmmunity Chest Lends Aid to Hillel Group

HE Berkeley, Calif., Community Chest has granted a subvention $1,500 to the B'nai B'rith Hillel ındation at the University of Calinia for 1932, and assured the ındation of formal inclusion in Chest next year.

This action followed a resolution sed by the Community Chest, in ich it was stated that "the Hillel ındation is performing at the Unisity of California a character lding service similar in purpose l organization" to the non-Jewish ndations and agencies; that "the orts, concerning the organization, ection, and efficiency of the work ve been so satisfactory as to win endorsement of the Charities' nmission of Berkeley," and that e work of character building ncies is of such vital importance t it cannot be allowed to disintete even in times when relief agens must be given preference."

* * *

strict No. 5 Convenes in Washington, D. C.

STRICT No. 5 held its 57th annual convention at Washington, C., on March 20 and 21, and celeted the George Washington Bitennial at the same time. Amerı and world Jewish problems ve discussed by many prominent akers.

ichard E. Gutstadt, director of B'nai B'rith Membership Bureau, ı splendid address, described the ght of the Jew in Europe. Dr. I. Rubinow, Secretary of the Order, nly analyzed the discrimination ch exists against the Jew in emyment today. Representative nuel Dickstein of New York, chairı of the House Immigration Comtee, told of the need for fighting suspension of quotas, which might l to separate families of American zens. Representative Florence P. ın of California delivered an quent talk on the duty of all Jews perpetuate their ideals and their trines. Brother Joseph Fromberg, t president of District No. 5, conıed this theme by declaring that ack of appreciation of spiritual ues is responsible in large measfor the unrest which is affecting various countries of the world ay. Major Julius Peyser criticized ish leadership and the Jewish mmunity as a whole for not payenough attention to the develop-t of future Jewish leaders.

he principal speakers at the rge Washington celebration were rice D. Rosenberg, Washington representative of the Order; Dr. Abram Simon of the Washington Hebrew Congregation, who presided; William A. Goodhart, president of District No. 5; Representative Sol Bloom, associate director of the George Washington Bi-Centennial Commission, and Brother Gutstadt. Dr. Simon declared that B'nai B'rith faces the task of stiffening the backbone of the American Jew, which has been allowed to grow flabby since the war. Congressman Bloom told of the part Jews took in fighting for the independence of America.

Following the speeches, a play dealing with the life and activities of Haym Solomon was presented by the dramatic society of the Jewish Community Center.

Other speakers who addressed the convention included Joseph A. Wilner, Julius Reis, Simon Hirshman, Simon E. Sobeloff, Henry A. Alexander, and Rabbi Edward L. Israel.

All the District officers were reelected, as follows: William A. Goodhart, Baltimore, president; Simon E. Sobeloff, Baltimore, first vice-president; Leon Banov, Charleston, S. C., second vice-president; Edwin L. Levy, Richmond, Va., secretary, and Julius Reis, Washington, treasurer.

* * *

HARRY RAND, the representative of Brueckelen Chapter No. 96, A. Z. A., won the oratorical contest held by the Metropolitan Council, New York. The contest, instituted by William X. Ginsberg, is to be held annually, with the winner retaining the silver trophy for one year until the same chapter wins it three times, after which that chapter will retain it.

International A. Z. A. Sabbath is Celebrated

IN keeping with the tradition started five years ago, A. Z. A. chapters held religious services last month in nearly every large city in the United States and Canada in celebration of International A. Z. A. Sabbath. In communities where chapters are not located, rabbis were asked to deliver sermons on Jewish youth, stressing the work of B'nai B'rith's Junior Order.

The programs varied. On Friday evening, the members themselves conducted special services in many temples and synagogues, with selected boys acting as rabbi and cantor. Jewish Boy Scouts officially sponsored by A. Z. A. ushered. Saturday morning and afternoon services were also conducted in the traditional manner by the young men. In the evening, dances or entertainments were held, with the proceeds contributed toward the furtherance of local Jewish religious education.

* * *

BENJAMIN ROSENBERG, Cleveland, won the first prize of $25 in the sixth annual playwriting contest of the B'nai B'rith Hillel Foundation at Ohio State University. His play, "The Heretic," deals with the life of Spinoza. Second prize went to Andrew Barta, Lorain, O., for a play of hospital life, while honorable mention was awarded to Max Burstein, Hartford, Conn., and to Emory Norris, Harrisburg, O. All plays, of course, were on Jewish themes. The prize winners will be produced by the Foundation.

Here is the Minstrel Show organized by members of Berlin (N. H.) Lodge No. 959. The Lodge expects to give performances and use the proceeds for various B'nai B'rith activities. Meanwhile, this Minstrel Show has already succeeded in stimulating the activities of the entire Berlin Lodge.

WHAT B'NAI B'RITH MEANS TO WOMEN

By Mrs. Pearl G. Rubenstein,
Counsellor, Women's Grand Lodge of District No. 4

WHEN the men of the Great Synagogue had in their turn received the Torah from the hands of the prophets, they laid down three rules for the guidance of future generations. These dictums were: Be deliberate in judgment; raise up many disciples, and *make a fence around the Torah.*

In the slightly more than twenty years' existence of the B'nai B'rith Women's Auxiliaries within the United States in general, and of District No. 4 in particular, the women in this section of our country have come to look upon the Order as the most impregnable fortress of Judaism. The women of American Israel have, by precept and example, come to regard the significance of B'nai B'rith as the most invulnerable rampart of Jewish solidarity, within which walls we may hope to preserve our racial and cultural identity.

Mrs. Rubenstein

In the unifying doctrine of B'nai B'rith, the Jewish woman finds her greatest interest. The aims and ideals of the Order, its philanthropies, its varied activities, its cultural pursuits, and its complete democracy among its members—it is these principles and purposes that so strongly appeal to the American-reared Jewish mother, and which also charms the younger girls of the junior auxiliaries.

We, being an integral part of the Order, are motivated by the same aspirations and the same hopes as our brothers.

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UNDER the auspices of Kalman Klein Lodge No. 697, the Southern Wisconsin B'nai B'rith District held a meeting in Racine last month. Rabbi Aaron Cohen presided over the afternoon meeting, which was attended by representatives of the various lodges in the district. At the banquet one hundred members and their wives were present. Brother Jacob Weisman was toastmaster at the affair which followed. Brother Leo Reitman, past president of District No. 6, installed the following new officers: Julius Feiges, president; Joseph Goldstein, vice-president; Dr. Samuel Faber, secretary; Simon Sklute, treasurer, and Julius Goodman, monitor. Herman Feiges, Joseph Baumblatt, and Morris Barnett were elected trustees.

Brothers I. B. Padway, Ben Z. Glass and Morris Wahlberg, all of Milwaukee, delivered brief talks, while Brother Joseph F. Grossman, Chicago, gave the principal address of the evening. Five new members were initiated into Kalman Klein Lodge, which is made up of members of Racine and Kenosha.

* * *

BROTHER Samuel Weiss, a member of Oakland (Calif.) Lodge No. 252, has been awarded the M. Grodin Cup of the Oakland Community Chest as the most valuable worker of the business division of the Oakland Community Chest for 1932. This trophy will remain in his possession for one year. Brother Weiss is assistant secretary at Temple Sinai of the First Hebrew Congregation of Oakland.

* * *

RABBI Norman M. Goldburg was principal speaker at the George Washington Bi-Centennial celebration of David Lubin Lodge No. 37, Sacramento, Calif. Oliver Goldblatt, treasurer of the lodge, presided, and Henry Hornstein and Sol Anapolsky of the local A. Z. A. chapter spoke briefly on the early life of Washington.

* * *

EDWARD A. ZEISLER, secretary of District No. 4, has brought to the Magazine's attention an expression of a fine spirit on the part of one of the members of his District which, because of that member's excessive modesty, would not otherwise have been known outside of his own community.

Hyman S. Wolf, a member of Lasker Lodge No. 370, San Diego, Cal., offered the city of San Diego a ten-percent reduction in the rent the city pays for down-town property owned by Brother Wolf and the realty concern he controls. In a letter to the city purchasing department, Brother Wolf says that he prefers to accept a lower rent, even to pay more taxes, rather than to see the city endeavor to economize by cutting pay and "firing" workers.

The San Diego *Union* commented editorially as follows:

"We are accustomed to seeing this principle of a sustained buying power discussed in print—frequently under the signatures of authoritative economists. It is impressive, even so. But it is much more impressive when we see evidences of its acceptance in our own city, in a situation directly familiar to us... Mr. Wolf deserves commendation for the calm and clearcut example he sets."

Max Margolis: Lover of t Book

(*Continued from page* 246)

reciprocated the interest. The wor liness of the priest must have pealed to the young knowle seeker. Before long young Marg was a regular pupil, receiving secular education from his Cath preceptor.

But even this did not satisfy h The village of Meretz became small, too circumscribed for h He yearned to get out into some civilized world where he could at the feet of the masters and rece a real education. It was all he co do to keep himself in check. F lowing his Bar Mitzvoh he ran av from home. This was the signal his parents that the time had co for them to act. He was sent to maternal grandfather, David Be stein, who then resided in Berlin

It seems this arrangement did work out well. Grandfather grandson could not get along. T years passed with little accompli ment. Max was unhappy; so v his grandfather unhappy, and parents were unhappy. The res was that his father came to Ber and made definite arrangements him to attend the gymnasium. T arrangement held for six years.

In the meantime the rest of family did not fare so well in village of Meretz; with the result t they decided to migrate to Ameri

Two years later young Marg came to New York. He entered lumbia University where he ceived his master's degree at the of the first year and his degree doctor of philosophy at the end the following year. Subsequently held a fellowship for one year for a short time taught at Columb During his stay at the University did a great deal of outside wo tutoring and lecturing and, course, continuing his resea work. From 1909 to the time of death he was professor of bibli philology, at Dropsie College, Ph delphia.

The rest of his life's story is open book, recording one schol tic triumph after another. Taken a whole his life story reads like average "success story" in the p ular magazines, with only this sig ficant difference: Whereas the ter had wealth and pelf for th goals and objectives, for their stin lation and inspiration, in the c of Margolis it was learning, the quisition and the dissemination more facts, more information, m scholarship. Thus Margolis died the service, died in harness—a se ant of his people, and their Book, his very last day.

Discrimination Against Jews in Employment

(*Continued from page 229*)

lass of people, it is not 'traits and haracteristics' that enter, it is just lain uncivilized prejudices. To use ny other word is to use the wrong vord."

* * *

THOSE too weak to stand the unequal competition are hiding their dentity and working as Gentiles. he need of a job is great and the hepards, Millers, Wileys and Monagues have more easily succumbed o the temptation, while many others ave changed their names with the dea of getting employment. They ave shed the "skys" and the witzes". These shorn and refurished names have become so genral that it is no longer safe to take Murphy for an Irishman or a Cabot or a New Englander. The phenonena was aired in the press about wo or three years ago under the ost ironic circumstances. A young ngineer by the name of Everett Levy ppeared before the court and egged to be relieved of an unbearble burden. He said that his name ept him from promotion in his proession and that he was holding his resent position of engineer because e had successfully convinced his mployers that his name was Leroy. e said he was unable to obtain any ork at all by using his own name. e was about to marry, and he anted the court to give him officilly and legally the name of Leroy, hich act would ease for him many the burdens of living.

Queerly enough — almost in dime ovel fashion — the case came up bere Justice Aaron J. Levy. Justice evy heard and pondered and then anted the request with the followng words: "Of course, I share his isappointment and grief in his inbility to get employment in his proession, and indeed lament the fact at this was entirely due to the ame he bore. Character and courge are essential in fighting off these icious and bigoted influences, but, s he prefers to run, let him. Doubtss he is wholly ignorant of the fact at the Bible tells us that the tribe Levi never worshipped the Golden alf. Let his application be granted, that his people may be rid of m." Those of our Jews with names ke Shepard, Miller, Wiley and ontague have been more fortunate this regard, as they need not reort to such roundabout methods.

But even the most lukewarm Jews xperience a repulsion about denyg their religion outright. Many of em to keep their own self-respect ave found it convenient to answer Ethical Culture", when asked about their faith. Unfortunately, the trick does not work as it used to, for employers have noticed that Jews have a marked preference for the "Ethical Culture" creed. The evasive reply, "American", also is received with suspicion, as a young man found out. He had taken his coat off, ready to work for a Wall Street firm, when his employer asked him what was his nationality. "American," the young man answered. "Yes, but also Jewish," filled in the employer. What could the young man do but corroborate the statement. He was told he wasn't needed just then, to leave his name and address and that when a vacancy arose they would call for him. This young man, made of less stern stuff than many of his co-religionists, had learned his lesson. No, he replied, when replying to the questions of his next prospective employer, he wasn't a Jew. His name was Bass. He was an Italian Catholic. To this day the young man must remember that his dark features are not Semitic but Italian.

I have never suffered from a "persecution complex", neither have I reacted sympathetically to those who I thought did. When anyone told me he was held back or failed of promotion or that his career was blighted because he was a Jew, I always believed that he had hit upon a happy and fortunate way of rationalizing his own shortcomings and defects. "Do you know," I would tell him, "that one of my first jobs as a reporter was on a Klu Klux Klan newspaper in Denver? I was still young, and there was lots I didn't know, but the editors of the sheet were most kind and considerate."

New York, I always believed, was the prayer-sent Jerusalem of the Jew. It was, I maintained, the freest, most tolerant, most open-minded city in the world, great already, with a still greater future ahead of it, because it recognized and rewarded merit where it found it.

This inquiry has made me most skeptical. The Jew must pay for being a Jew in lessened industrial and economic opportunity. In Czaristic Russia, it was open and ugly. In enlightened America, it is polite and under cover. The Jew, as always, whether in Europe or America, is at a disadvantage.

Among Our Contributors

SAMUEL TENENBAUM, who is now free-lancing in New York City, has done considerable reporting for New York daily newspapers. He has also contributed prolificly to the Anglo-Jewish press, and has interviewed many American and European Jewish celebrities.

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DAVID J. GALTER is a veteran newspaperman of Philadelphia, having been a member of the staff of the *Public Ledger* for twenty years. He has also been the editor of the *Jewish World* for ten years, an associate editor of the *Jewish Exponent* for seven years, and local representative of the Jewish Telegraphic Agency since it was founded.

PHILIP P. BREGSTONE was for eight years assistant judge of the Probate Court of Cook County, Ill. He is a former lecturer on Probate Law in the law department of Northwestern University, and professor of the Hamilton College of Law. He has contributed to many publications in various languages. He is the author of "In the Turmoil of Life" and "The Growth of Jewish Chicago."

THE following, whose contributions appear on this page, are winners of book prizes this month: Mrs. Emily Brutskus, Berlin, Germany; Edward Wolberg, Kansas City, Mo.; Lyda Liebermann, Kansas City, Mo.; H. Ainsworth, Lancashire, England; Max Bogner, Sacramento, Calif.; and Mrs. W. Lasky, St. Louis.

He Knew What He Wanted

"CHILDREN," said the teacher, "I want you to think about what I am going to ask you. Suppose you were given one wish which would come true. What would you wish for?"

No one answered for a while, so the teacher began to call on certain pupils.

"Ralph," she demanded of one lad, "what would you wish for?"

Ralph could not find an answer.

"Myrtle," then said the teacher, "you tell us your wish."

But neither Ralph nor Myrtle nor any of the other children said a word. Finally the teacher noticed that little Isaac was bursting with impatience to speak, so she called on him.

"If I had just one wish," said Isaac without hesitation, "I would wish for three more wishes."

* * *

Fair Enough

JAKE, the artist: "This is my best picture. I'll let you have it at half the catalogue price."

Friend: "Good! What does the catalogue cost?"

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The Play's the Thing

AARON: "I hate to play cards with a bad loser, don't you?"

Kibitzer: "Oh, I don't know. I'd rather play with a bad loser than with any kind of a winner!"

* * *

Page Humoresque!

MOSE, an esthete: "What do you think of the Museum of Art?"

Ike, not an esthete: "Oh, the pictures are good enough, but there are no good jokes under them."

* * *

A Pre-War Story

FRIEDL, who had never before been away from the small town of his birth in Galicia, was spending a few days in the great city of Berlin. It was a marvelous experience for him, and he dashed madly from one place to another, so as not to miss anything. Finally he landed in one of the largest and most glittering cafes.

His excitement now reached such a point that he was unable to keep it to himself any longer. So he struck up a conversation with a very aristocratic-looking man at the next table, showering him with questions. The stranger, greatly amused at the naive enthusiasm of Friedl, asked him what he did at home.

"I am a waiter," answered Friedl with dignity, "and you, sir?"

"I happen to be the Kaiser," answered the other.

"A very nice occupation, too," Friedl nodded approvingly.

* * *

His Mind Worked

MRS. LEVINE lost no occasion to display the talents of her four-year-old son, Harold. She was particularly proud of the few Yiddish words the child knew, and was forever telling her friends of the progress he was making in that language.

One day, when she had several women visitors, she told them how Harold always asked for a "guppel" when he wanted a fork, and called the boy into the room for the entertainment of the guests.

"Harold," she began, "say something in Yiddish."

"What shall I say?" he demanded.

"Well," his mother suggested, "what do you eat your meat with?"

"With potatoes," was the answer.

* * *

One on the Rabbi

A RABBI was visiting the home of friends, and grew interested in the "bright little boy" of the family. He thought he would test him.

"Simon," he said, smiling, "I will give you an orange if you tell me where God is."

"Rabbi," answered the lad, "I will give you two oranges if you tell me where He *isn't*."

* * *

Medical Research

PROFESSOR (to class in surgery): "The right leg of the patient, as you see, is shorter than the left, in consequence of which he limps. Now what would you do in a case of this kind?"

Abie: "Professor, I'd limp, too."

* * *

The Woman Pays

"MAMA," demanded six-year-old Becky one day, "if I get married, will I have a husband like papa?"

"Yes," answered her mother with a smile.

"And if I don't get married will I have to be an old maid like Aunt Sarah?" continued the child.

Her mother nodded, amused.

"Well, mama," sighed the youngster, "it's a hard world for us women, isn't it?"

* * *

He Spoke Too Soon

MR. LIFSCHITZ was a sarcastic gentleman. So, when he entered a store and bought a leather belt without being pestered by the clerk to buy other things, he smiled savagely and remarked:

"This is the first time in my entire life that I have bought something without being plagued to distraction by being asked to buy this and that and the other. I am so pleased, therefore, that I will deliberately buy more than I want or need. Let me have a half dozen handkerchiefs, a half dozen collars, and a cravat."

"How about some of these handsome socks, sir?" asked the clerk.

* * *

A Mutual Mistake

SAMMY was courting Sophia, and at last summoned up the courage to "pop the question."

"Sophia, darling," he ventured fearfully, "there has been something trembling on my lips for months and months—"

"Yes, so I noticed," answered Sophia heartlessly, "why not shave it off?"